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DISCOVERY OF DRAVIDIAN AS THE COMMON SOURCE OF INDO-EUROPEAN

A Linguistic Monograph

V. Keerthi Kumar

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(E-mail: v.k.kumar@excite.com)

To:

Jana K. Kumar
and our children:
Shauna Luree, Deena Shakila, Ravi Vasanthraj Kumar.

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ACKNOWLEDGMENTS

It is with a deep sense of admiration and appreciation that I record my indebtedness to all the scholars going all the way back to Panini who himself mentions a number of his Indian predecessors in his Ashtadhyayi, the first and foremost work on the Science of Linguistics the knowledge contained within which gave birth to the Science of Indo-European Linguistics. Words fail me when I attempt to express my gratefulness to Jana K. Kumar, and to our children Shauna Lauree, Deena Shakila, and Ravi Vasanthraj kumar to whom this work is lovingly dedicated. May it never be forgotten that their own contribution in numerous kind ways and manners, their encouragement and sacrifice for the sake of the present author's endeavor has helped a people, the Indians, indeed, the world of the Indo-European speakers to fully and correctly realize and bring into focus their great heritage as we enter the Third Millennium.

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LISTS OF ABBREVIATIONS

(1) REFERENCE WORKS

DED

A Dravidian Etymological Dictionary by T. Burrow and M. B. Emeneau; Clarendon Press, Oxford - Second Edition - 1984. (see note (a) below).

JS

The Origins of English Words: A discursive Dictionary of Indo-European Roots By Joseph T. Shipley; The Johns Hopkins University Press; Baltimore, London; 1984. (see note (b) below).

KTK

A Kannada-English Dictionary by Rev. F. Kittel; Basel Mission Tract Depository; Mangalore; 1894; (Asian Educational Services; Sixth Reprint; New Delhi; 1993). (see note (c) below).

Ltc.

Cassell's Latin Dictionary: Latin-English-English-Latin by D.P.Simpson; Macmillan Publishing Company; New York; 1959. (see note (d) below).

Pei

The Families of Words by Mario Pei; Harper & Brothers, New York; 1962. (see note (e) below).

Notes

(a): Since DED is referred to numerous times only the group numbers of words cited from it are noted along with the language of the word being referred to. For instance (1283-Ka) should be read as (DED; 1283; Kannada). Also to be noted is that elements such as to, be, etc., are stated just once before the initial word denoting the meaning in question. For instance to intend, recollect, ponder, etc., should be read as to intend, to recollect, to ponder. Also note that the DED group number for the words occurring without number is the same as that of the immediately previous one with the number. For instance, pele = skin (4010-Mand); pala = to peel (Kui). Here the latter should be read as pala = to peel (4010-Kui). Other points of importance are noted in the body of the work.

(b): JS is referred to by the page number without p. being specified to denote the page in question. For instance, (JS-55) should be read as (JS;p.55).

(c): (KTK-1009) should be read as (KTK;p.1009). Since all the defined words in KTK are Kannada words no abbreviation for Kannada is used.

(d): Ltc. Is referred to by the page number without p. being used to denote the page in question. For instance, (Ltc.-25) should be read as (Ltc.;p.25).

(e): Pei is referred to by the page number without p. being specified to denote the page in question. For instance (Pei-67) should be read as (Pei;p.67).

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(2) LANGUAGES

Alku = Alu Kurumba

Kur = Kurux (Kurukh)

Bel = Belari

Kurub = Betta Kuruba

Br = Brahui

Ma = Malayalam

DR. = Dravidian

Malt = Malto

Ga = Gadba

Mand = Manda

Go = Gondi

Nk = Naikri

IE = Indo-European

Nk(ch) = Naikri of Chanda

Ir = Irula

Pa = Parji

Ka = Kannada

Palku = Palu Kurumba

Ko = Kota

Pe = Pengo

Kod = Kodagu

Ta = Tamil

Kol = Kolami

Te = Telugu

Kor = Koraga

To = Toda

Tu = Tulu

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DISCOVERY OF DRAVIDIAN AS THE COMMON SOURCE OF INDO-EUROPEAN

CHAPTER I

DRAVIDIAN BIRTHMARKS ON INDO-EUROPEAN

Dravidian is a family of Indian languages of great antiquity, endurance, and importance, but it has been hardly explored and exposed in its genetic relationship with other languages of the world, especially Indo-European. It is neither due to obscurity, for millions of Indians speak Dravidian, nor due to lack of evidence, for there is proof in abundance as we shall witness in this work, but due to factors such as ignoring it that the scholars have failed to bring it to light as the common source of Indo-European.

As a consequence of this situation, a number of theories which are nothing but conjectures have been widely circulating for a long time; the two main ones being that Dravidian is an isolated language family with no relationship to any other language or language family in the world. Even though recently Dravidian is being increasingly compared with families of languages that are also proposed as related to Indo-European, the old assumption that Dravidian is an unrelated and isolated language family still persists. Secondly, the concerned scholars are under the impression that the identity of the common source of Indo-European is still a "mystery". However, the fact is that Dravidian could have been suspected as the common source of Indo-European as long ago as 1786, and with less effort, discovered as such as soon as the Indo-European root-words were recognized or reconstructed several scores of years ago.

It was in 1786, that Sir William Jones, an English judge of Supreme Court in Calcutta who is more famous as the founder of Comparative Philology, pronounced a statement in his address to the Royal Asiatic Society of Bengal, which subsequently proved to be a milestone in the history of the Indo-European languages. Sir Jones stated: "The Sanskrit language, whatever be its antiquity, is of a wonderful structure; more perfect than Greek, more copious than Latin, and more exquisitely refined than either; yet bearing to both of them a stronger affinity both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong indeed that no philologist could examine them all three, without believing them to have sprung from some common source, which perhaps, no longer exists. There is a similar reason though not quite so forcible, for supposing that both the Gothick and the Celtick, though blended with a different idiom, had the same origin with the Sanskrit; and the old Persian might be added to the family."

It should be pointed out that many other scholars of his century had conceived similar ideas concerning Indo-European languages, but it was Sir Jones who distinctly departed from their main thinking that Greek and Latin were derived from Sanskrit. He emphatically stated that all three: Sanskrit, Greek, and Latin were derived from a common source. Thus, Sir Jones was the first one to fully and cogently articulate the testimony for the common source, the ancient parent language of Sanskrit, Greek, Latin, and other languages which were mentioned by him in his above noted statement, and to the short list of which more than a hundred Indo-European languages spoken by more than half the total population of the world have been subsequently added by other scholars. It should also be pointed out that this realization of the common source of Indo-European inaugurated a period during which a number of eminent European scholars advocated an Asiatic origin of the Indo-European languages, even though they did not look for its seat of concentration as far down south as southern India where not less than twenty-seven Dravidian languages are spoken in their purest available form today.

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Some of these scholars were also convinced that prehistoric Europe was populated by a dark-haired people, an opinion echoed even by relatively recent historians such as H. G. Wells. In a letter to the Polish Prince Adam Czartoryski, Sir Jones himself had written: "Many learned investigators of antiquity are fully persuaded, that a very old and almost primæval language was in use among these northern nations, from which not only the Celtic dialects, but even the Greek and Latin are derived." In an important article entitled "On the Gods of Greece, Italy, and India" which appeared in Asiatick Researches, Sir Jones, who was one of the first scholars to deal with comparative mythology also pointed out: "when features of resemblance, too strong to have been accidental, are observable in different systems of polytheism, without fancy or prejudice to colour them and improve the likeness, we can scarce help believing, that some connection has immemorially subsisted between the several nations, who have adopted them".

In the eyes of many European scholars, since these prehistoric people of Europe were clearly neither of Negroid nor of Mongoloid origin, India, where the Europeans had discovered Sanskrit for themselves, and the ancient Indians were not entirely out of the picture in this context. This status of the ancient Indians which had been also forecasted by such ancient Indian cultural manifestations as the tens of thousands of megalithic monuments known as the burial tombs strewn all over India and by their counterparts which can be seen in many parts of Europe and ascribed to a prehistoric people of Europe called the Druids.

The few years Sir Jones spent in India constituted a critical juncture in the history of languages not only because of Sir Jones' above noted adumbration in 1786, but because at that point in time, he could have placed the concerned languages on the right tracks and defined their courses and ultimate destination with considerable accuracy if he had shown regarding Dravidian the same degree of curiosity, observation, and the ability to reach, form, and articulate hypothesis which he demonstrated concerning the Indo-European languages. By the close proximity of Sanskrit to Dravidian alone, indeed, by virtue of the fact that both of them are inseparable from India, the Indians, and the Indian phenomenon, Dravidian should have been of the utmost interest and consideration in any framework concerning the identity of the common source of Indo-European. But neither in his address which contained the above noted famous statement, nor in all his subsequent academic endeavour, Sir Jones hardly ever mentioned Dravidian. Such treatment of Dravidian detrimentally compounded since with innumerable and widely published assumptions, conjectures, misleading statements, and theories concerning its various aspects and its speakers, and the habit of scholars to endlessly repeat them without putting to test their basis, if any, has continued to this day unabated, and has resulted in keeping alive the so-called mystery concerning the identity of the common source of Indo-European and its speakers.

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That Sir Jones who knew more than two dozen languages, and was an expert in Sanskrit, Greek, Latin, Germanic, and Persian, and who was thoroughly convinced that not only Greek and Latin, but Sanskrit had sprung from the same common source, did not consider Dravidian in any aspect of its identity may also be adduced to certain other factors: Neither during his lifetime, nor until scores of years later, many important discoveries or findings which could have directly or indirectly influenced his thinking about the identity of the common source had taken place. The ancient civilizations of the fertile triangle such as the ancient Indian, the Sumerian, and the Egyptian had not come to light. Many ancient scripts had not been discovered or their languages divined. Rev. Robert Caldwell had not published his monumental 'A Comparative Grammar of the Dravidian or South-Indian Family of Languages' (1st ed.; 1856; London) even though he had considered only four languages as belonging to the group of south Indian languages which he called Dravidian. In fact, no one had heard the name Dravidian as the designation of the family of Indian languages until Rev. Caldwell, of all the scores of names of ancient Indian tribes listed in ancient Indian texts, selected it and formally introduced to the world. No Dravidian dictionary had been published, and it was not known that the Dravidian language family constitutes at least twenty-seven languages. And most importantly, such significant linguistic phenomena as the Indo-European phonetic correspondences had not been discovered, and the scholars had not recognized or reconstructed the Indo-European roots from which all the hundreds of thousands of Indo-European words have ensued. Compared to the present Age of Information, the 18th century, when a ship took about five months to reach India from England, was like the Dark Age, and Sir Jones was part of this world complete with its own follies.

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Thus Sir Jones can not be wholly held responsible for not giving attention to Dravidian. Besides, a shadow of darkness had fallen upon India, and the Indians were on their way to loose all of their land, freedom, and even their independence of intellect. They had already receded into hibernation which was to turn soon into a deep coma ironically induced by themselves, and the sight was not encouraging to conceive their language as the parent-language of the Europeans whom fortune had begun to favor. But the fact remains that it was still a crucial juncture in the history of languages and Sir Jones was the most capable person to have presided over it. But he too committed the one mistake that no scholar of languages can afford to commit: ignoring a language or languages no matter how insignificant they or their speakers may have come to be considered. He ignored Dravidian. The identity of the common source of Indo-European is not, therefore, a mystery. What is mysterious is that how the astounding scholar, Sir Jones, who, even before such important discoveries as the Indo-European phonetic correspondences and the recognition of Indo-European root-words was fully convinced that the Indo-European languages had sprung from a common source, missed Dravidian in the context of its identity while he was in India, while he was cognizant of the fact that prehistoric Europe was populated by a people whose speech was suspected to have given birth to such Indo-European languages as the Celtic, Greek, and Latin, and while he could not have missed hearing the millions of Indians' speaking the Dravidian languages day in and day out in the same land which was also the seat of Sanskrit.

From this juncture, Dravidian and Indo-European studies embarked upon diametrically opposite journeys both in quality and output. For the next hundred and seventy five years or so, Dravidian studies which were largely conducted by European scholars whether stationed in India or abroad, went limping and halting with no particular plan or goal. It is curious or even mysterious that in spite of the fact that all the European scholars of the Dravidian studies were fully familiar with the path, process, growth, and development of Indo-European Linguistics since its birth which was one of the direct results of the Europeans' realization of the existence of Sanskrit in India and that of many ancient Indian texts such as Panini's monumental work on linguistics: Ashtadhyayi, none of them showed any particular inclination to be a Rask, Bopp, or Isac Grimm of the Dravidian languages. They showed great interest in Dravidian words, and strenuously collected them and compiled some of the first Dravidian dictionaries. But they did not pay any particular attention to the many important phonetic correspondences in Dravidian. Some of them who attempted to explain certain other aspects of Dravidian were not always correct in their assessment and explanations of them, and this included such students of Dravidian studies as Jules Bloch whose appallingly blatant mistakes were bluntly pointed out in America by an American linguistic publication (Language Monographs - Linguistic Society of America; Number V; September, 1930; p. 15). And there is a shocking number of instances such as these which have further disfigured or covered up the true image and significance of Dravidian.

The chance to correct Sir Jones' ignoring of Dravidian slipped away almost entirely because of another unfortunate episode the grievous effects of which, like cancer, eat away at the heart of independence of modern Indian thinking concerning various aspects of India and the Indian phenomenon. Having divided in their own minds and writings the Indian languages and their speakers into northern and southern, the Indian civilization into Aryan, semi-Aryan, non-Aryan, and even non-Indian, a number of European scholars began to portion out this poison in liberal quantities to the already impotent native scholars of India. By illustration and demonstration they showed them how to condemn their own ancient languages and culture. They instilled into them that Dravidian languages are the languages of the barbarians lately trying to be a little civilized; that they have little or no originality; that they cropped up somehow with no antiquity or heritage, so on and so forth. The native Dravidian scholars became increasingly incapable of realizing, let alone exposing, the originality of Dravidian. Like a living mummy, Dravidian came to be bound and gagged by her own self-appointed spokespersons. Bombarded and confounded by numerous misleading theories concerning Dravidian, the native Dravidian scholars treated their own language phenomenon with contempt; worse yet, like an orphan in her own land.

Some so-called native Dravidian scholars raised this sort of self-flagellation to such an art form and addiction that the grotesque scene alarmed some of the European scholars themselves. Many of them took upon themselves to kindly inform the concerned individuals that they were

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cutting their own throats; that Dravidian is indeed of great antiquity and that it needs to be studied and not condemned; that they were desecrating the sanctity and honor of an ancient, independent, and illustrious language phenomenon of which by accident of birth they are fortunate to be part of; that Dravidian and Sanskrit share and manifest the same religious and cultural phenomena of India; that a remarkable number of Dravidian elements are there even in the oldest of the Vedas, the Rig Veda; that there is no trace of the Europeans in the Vedas or in any other ancient scripture of India; that a striking number of great sages and thinkers of ancient India were dark skinned Dravidians; that traditionally Indian gods and goddesses are conceived as dark in color; and that there is more to Dravidian than they could possibly ever comprehend.

But heedless of this advise, the neglect, mistreatment, and misrepresentation of Dravidian has continued to this day by many so-called Dravidian scholars who fancy and portray themselves to be her true devotees, and what is more, lately it has reincarnated in certain other forms such as one Dravidian scholar is ever ready to take on the other defending and propagating his notion that his and his alone is the oldest, purest, richest language of all the Dravidian languages; that such and such Dravidian linguistic or cultural elements or aspects arose with his and his language alone; that his language and its speakers manifest the highest degree of Dravidian phenomenon, and so on and so forth. They rarely treat Dravidian as a whole. They hardly ever give as much recognition to other Dravidian languages as they do for their own. They scarcely show their love and respect for any other Indian language but their own. They have yet to realize that if there is one thing in the world which knows not what race is, which sees not the color of the skin, which is not restricted to any particular religious or cultural manifestation, and which is free like air that we all breath, it is language. They have yet to realize the simple fact that attempting to decide which Dravidian language is the oldest of all is like trying to determine which part of one's body is older than the other. They have yet to realize that Dravidian is simply part and parcel of the great Indian experience and expression.

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Thus, while the discovery and utilization of the Indian Panini's work on linguistics caused the birth and acceleration of the science of Indo-European Linguistics in Europe, in the land of Panini itself, however, Dravidian studies have hardly created a ripple of international significance. In fact, they have become narrower and narrower concerning themselves mostly with relatively recent times of Dravidian. Each Dravidian language study has become more and more localized concentrating on aspects within its own limited province. In a way, they have even become politicized, further sowing seeds of their own kind which, for sure, will bear their own poisonous fruits to the coming generations of Indians. An unbecoming feature of the Indian Dravidian scholars has been their high degree of ignorance concerning their own readily available sources; their lethargy in exploring them thoroughly and utilizing them; their lack or absence of responsibility as the spokespersons of their Indianness and Indian heritage. Small wonder that there is hardly a native Dravidian scholar who knows Greek or Latin. How can he even think of, let alone examine Indo-European in its context to Dravidian? He has been led to believe and even champion that Dravidian language family is an isolated and unrelated family in the whole world. Since no European scholar of Dravidian studies who also knows some Indo-European languages such as Greek and Latin has volunteered himself to do the homework for the native Dravidian scholars, it is not surprising that Dravidian as the common source of Indo-European has not been brought to light by either one of them. There is, of course, no mystery involved here.

Fortunately, however, Dravidian is, for all the neglect, mistreatment, and misrepresentation that she has been subjected to by several of her own scholars, alive and kicking and astonishingly intact. This she has accomplished by predominantly residing among her common folk. It is the ordinary, illiterate, and supposedly inconsequential Dravidians who have properly minded their shop and their responsibility as the custodians of their mother speech even though they may not themselves know that they are according her great service in their own way. She has securely resided in their hearts and they have kept her on their minds. The purer Dravidian is not uttered by the tongues of the educated, but by the ordinary, hardworking Indian masses. It is this segment of the Indians, be they the Todas who live in the high hills of the Nilgiris, or the ones who live in the low valleys of southern India, who have kept Dravidian good and constant company. They have not forsaken her or mistreated her. And it is to these Indians who have remained uncorrupted by the numerous notions, conjectures, and misleading theories which have beset the educated about Dravidian, that a large portion of credit goes for having sustained and nurtured Dravidian and her innate Indian character and manifestation.

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On the other hand, Indo-European scholars who, by utilizing the contributions of ancient Indian scholars like Panini, had discovered that there is more to a language than mere utterances, that there is, indeed, such a thing as a science of Linguistics, journeyed with great speed and accrued more and more fruitful results both in quality and output. Encouraged by new findings of great value early on, they went on to study various other aspects of their languages and soon proved that Sir Jones' hypothesis concerning the interrelationship of Sanskrit, Greek, Latin, Germanic, etc., and their inseparable connection with their common source was not only correct as an obviously conclusive point of logic and common sense, but on several linguistic grounds such as the Indo-European phonetic correspondences. Bent on reaching as close as possible to the common source of the Indo-European languages, they traveled further on these lines and subsequently succeeded in recognizing the very words which were once uttered by their ancestors, the people of the common source, despite the fact that these folks had not left written records of their speech. In short, they have recognized the ultimate roots of all the words in all the Indo-European languages; the "bricks" with which the European descendents of the people of the common source, in due course, with required adjustments wherever needed to suit the peculiarities of their evolving grammar, intonation, etc., built great monuments called the Indo-European languages. They have succeeded in looking beyond the ornamentation of these monuments, in peering through the layers of their grammar and other linguistic phenomena which they have accrued during their evolution, and in reaching and reverently touching and feeling with their own hands, as it were, the bare bricks which have held the walls of these monuments firmly and stately for eons.

These are the same words or "bricks" which the people of the common source of Indo-European had wrought out of time and experience in their original land, and they had further "baked" them in the "kilns" of their usage. They carried these words with them wherever they went: across the

vast seas and wide prairies; through the valleys of snow ridden mountains, and wild territories of prehistoric Europe; bringing the hard land to cultivation; sometimes settling down and sometimes moving on yet further with their kith and kin and with ever pioneering spirit and adventurous attitude. Like children of nature which they were, flushed with ever new experience, strange sights, and beautiful scenery; boldly facing challenges and solving them with ingenuity, originality, and determination; ever hard working and suffering the consequences of being the original pioneers of this land, and yet enjoying life to the fullest; increasing in numbers and becoming groups; each developing its own peculiarity of culture and religion; all in the end firmly and inseparably connected together by the umbilical cord of their mother-speech, even though this speech itself was ever evolving into affiliated dialects.

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If ever a people must be qualified by a term such as unique, this population of the common source of Indo-European illustrated in no uncertain manner that it be by the merit and demonstration of their daring and pioneering spirit; by their achievements of having tamed the wild natural elements to domestication and civilization; by their unity in diversity; by their common cause of development and progress towards a better world; by their adventures, triumphs, and even by their failures from which they derived useful lessons for themselves and for their future generations; and by their language which they proudly spoke and held in high regard as their banner of identity, honor, and endurance; as a dazzling torch of enlightenment and success; as an everlasting hallmark of their homeland to which they had bade farewell long ago.

It is these words of their language which are so special, endearing, and important not only because they were uttered by this illustrious and valiant ancestors of the common source of the Indo-European languages, but because they were hard earned in the bygone Ages of harder times in their original land. None had come easy or out of thin air or without a cause, reason or relationship. If so, they would have blown away just as soon like dry blades of grass in the blowing wind. They had to prove their usefulness to their speakers in order to stay around, and that took a long time and a lot of competing with others like them. Some of them indeed lost their stand and bade goodbye and vanished; some of them won and for ever became permanent; and some of them compromised with others of equal strength and usefulness and both learned to live and let live. These words are like humans in so many respects. They compete and win some and loose some. They live and let live. They even grow, develop, and proliferate. Indeed, they even speak a language like humans. Each eloquently testifies for its speaker, for his original identity and endurance, for the land from where he had ensued and reached the far corners of this planet.

So, these ancient words in their original land were not born out of a show-room, but out of a boiler-room of human endeavor and experience. They must have endured somewhere, for endurance is built into them. Who utters these words now even if it be in a developed or variant form? Where are they? Where is the original stage where the most ancient and influential human drama of the world took place in such a fashion that the expressions of its players in one form or another have endured and are being chanted almost throughout the world? How did the Indo-European scholars recognize these ancient words which were not written down for a long time?

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Scholars like Joseph Shipley explain that it is by a backward coursing, by comparing the different developments in the various branches of Indo-European, and by identifying family likeness, and regular shifting of sounds that the scholars have been able to determine the shape and form of these ancient words with considerable accuracy. This process has been called by the concerned scholars as reconstruction of the roots of the Indo-European words. They are called the root-words of Indo-European because it is from these earliest forms that all the millions of words in all the Indo-European languages including Sanskrit, Slavic, Armenian, Greek, Latin, Irish, Gothic have come into being. For example, **ker** is an Indo-European root or root-word and the scholars have noted that it is from this root that a number of Indo-European words such as khrambe, crispus, crepe, crest, crestate, crinite, crisp, curve, curvature, cult, cultivate, culture, etc., and scores more have sprung. If there was no **ker** in the beginning, these words could not have been born. The scholars have grouped all these Indo-European words under the root **ker** and the whole group is often referred to as a word-tree or a family of words under the root or Proto-Indo-European word **ker**. Scholars usually signify each root with an asterisk (*). Thus the reconstructed root **ker** is often written as ***ker**. Since they are singled out in bold print, the asterisk is not used in the present work. The inverted commas (" ") within which the meaning of each root is usually stated are also not used in this work.

In total, there are some two thousand Indo-European root-words like **ker**, but the actual total number is smaller because many times the root-words occur in two or more variant forms in order to account for the divergence of their later descendants or for the extensions produced by the addition of formative elements that serve to modify their original meaning. For instance, the root-word **ker I** (noted below) has **(s)ker(b)** as its variant (JS-172-75). This point should be kept in mind when we are noting the Indo-European root-words in the next chapter.

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Sometimes, more than one Indo-European root-word is reconstructed by the scholars exactly alike which is the case with **ker**. In such cases the concerned look alike root-words are usually given a consecutive number. Thus, there is **ker I**, as well as **ker II**, **ker III**, **ker IV**, **ker V**, **ker VI**, and **ker VII** (JS-172-80). Each of these has a different meaning or meanings, and from each of these the scholars have derived different Indo-European words. Sometimes scores of Indo-European words may have been derived from a single root-word. For instance, the Indo-European root-word **pele** (JS-299-300) has been ascribed by the scholars a number of words which occur in Sanskrit, Greek, Latin, Celtic, Anglo-Saxon, German, English, Russian, etc., such as **pur**, **Cawnpore**, **Singapore**, **Jodhpur** (and all the other place-names with **pur** in them), **pletho**, **plethoria**, **plethoric**, **pleos**, **pleonasm**, **pleonastic**, **Pleiades**, **poly-**, **pleois**, **pleistos**, **Pliocene**, **Pleistocene**, **hoi polloi**, **polemos**, **poleemics**, **polis**, **-polis**, **Tripoly**, **Naples**, **necropolis**, **acropolis**, **cosmopolitan**, **metropolitan**, **metropolis**, **Minneapolis**, **police**, **polity**, **policy**, **politics**, **politico**, **Politburo**, **plenus**, **plenary**, **plenum**, **pleni-**, **plenitude**, **plenty**, **replenish**, **plein air**, **pleo**, **implement**, **complement**, **supplement**, **compliment**, **pletus**, **replete**, **complete**, **deplete**, **impletion**, **repletion**, **expletive**, **supply**, **comply**, **manipulum**, **maniple**, **plus**, **plural**, **plurality**, **pluri-**, **pluperfect**, **piu**, **publicus**, **public**, **publican**, **publicist**, **publicity**, **publish**, **publisher**, **republic**, **republican**, **pueblo**, **plebs**, **plebe**, **plebeian**, **palpo**, **palpate**, **palpitate**, **impalpable**, **palpebral**, **papillon**, **pavillon**, **palma**, **palm**, **palmer**, **palmistry**, **palmetto**, **llan**, **Llan-**, **lawn**, **full**, **fulfil**, **fyllan**, **fulsome**, **fill**, **filler**, **felan**, **feel**, **feeler**, **feeling**, **folc**, **folk**, **folklore**, **folkways**, **folksy**, **Herrenvolk**, **volkswagen**, **volkslied**, plus a number of other words.

Observe here that the root-word **pele** does not occur exactly as **pele** in a number of these words which are derived by the scholars from this root. Many of these derived words not only show variant forms of the root-word **pele**, but some related phonetic correspondences by which the root has been influenced. This is a phenomenon which also should be kept in mind when in the next chapter we note the Indo-European root-words in their genetic relationship with their Dravidian seed-words, for the corresponding Dravidian seed-words also show their variant forms.

In many cases the Oxford English Dictionary lists scores of columns of words descended from a single root-word. The fact is, considering that millions of words and more than a hundred Indo-European languages have been born out of the common source of Indo-European, each root-word has been ascribed a number of derived words by the scholars. It should be, therefore, underscored here that in order to keep the length of the present work manageable, rarely the derived words of an Indo-European root which has been noted in its genetic relationship with Dravidian, the common source, are pointed out in the next chapter. But the scholars, especially the Dravidian scholars who may not be fully aware of the makeup of the Indo-European languages, should keep in mind that a root has not only yielded a number of words, but on numerous occasions, it may have given birth to corresponding prefixes and/or suffixes which in their turn are fused with numerous other words. As noted earlier, the Dravidian seed-words or "bricks" were shaped or modified to suit the peculiarity of the Indo-European language in which they were put to use to hold up the structure of that linguistic monument, be it Greek, Latin, Germanic, Slavic, Irish, etc. It may be noted here and as we shall witness in the next chapter, the linguistic phenomenon of using a word in conjunction with other words was already set in Dravidian, the common source, itself. As is well known, Dravidian is a showcase of harnessing words as suffixes.

Concerning the degree of accuracy of the reconstructed Indo-European root-words, the concerned scholars have admitted that they are not very sure of the accuracy of the vowels which they have projected in them, but that they are remarkably accurate as far as the consonants in them. As the scholar Mario Pei states, vowel shifts among the branches of the Indo-European languages are complicated and to an extent still uncertain. He further correctly states that the consonants are far more stable and easily traceable on the basis of consonant shifts (Pei-19). This means that, for instance, in the root-word **ker I**, the scholars are not certain about the projected vowel **e**, but they are certain of the consonants **k** and **r**, because these consonants have proven themselves by their presence in numerous related Indo-European words with or without having undergone the influence of the concerned phonetic correspondences. And this is what is proved when we witness later on that every one of these Indo-European root-words **ker I**, **ker II**, **ker III**, **ker IV**, **ker V**, **ker VI**, and **ker VII** has its root embedded in Dravidian, the common source of Indo-European; (see under these root-words in the next chapter). The importance and

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implication of the fact that Dravidian illustrates this in spite of the fact that each of these roots is reconstructed in the same shape and form but denotes different meaning or meanings as compared to those of the others can not be exaggerated. The above noted root **pele** also has its Dravidian seed-word as we shall witness later on.. This is the same word which is in scores of Indian place-names such as Trichinapalli; a very large and growing city of great antiquity in southern India. This root **pele** which, among others, has been ascribed the Greek word polis denoting: city, occurs as a suffix in such modern city's name as Minneapolis (in U.S.A.), or in such other older place-names as Naples and Tripoly. Note that it has been already used as a suffix in the above noted Indian city's name Trichinapalli. It may also be underscored here that the scholars of prehistory and history regard ancient place-names of a country as proof of the identity of the language in which it occurs and that of their speakers who gave them to the places which they occupied and inhabited for a considerable length of time. To this day, there are place-names in England which testify to the fact that her territories were once occupied by such peoples as the Celts, the Saxons, the Danes, and the Normans. The importance and implication of the fact that this element pele which has its root embedded in its Dravidian seed-word occurs in numerous ancient Indo-European place-names can not be exaggerated.

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Thus from the time of Sir Jones' adumbration in 1786 when he all but declared that Sanskrit, Greek, Latin, and the other Indo-European languages which he mentioned in his address had sprung from a common source, a number of Indo-European scholars have devoted their energies in discovering various elements of Indo-European among which the recognition of the Indo-European root-words is the pinnacle of their achievements. In a word, they have greatly succeeded in bringing back to life, as it were, the very words which were once uttered by their ancestors who in time came to occupy all of Europe and whose words gave birth to more than a hundred Indo-European languages constituting millions of words in them. These Indo-European words and languages could not have been born without these root-words which, as already stated, are only about two thousand in total.

while these two above noted scenes: (1) the appalling lethargic attitude demonstrated by many native Dravidian scholars in discovering the truth and significance concerning Dravidian, and (2) the extraordinarily consistent and intense activity of the concerned European scholars in dealing with various aspects of Indo-European, were taking place, a third scene of unequalled importance and implication both to Indo-European and Dravidian was simultaneously taking shape and form and that was: while recognizing or reconstructing the Indo-European root-words, the European scholars who were involved in this task, were unknowingly endeavoring as much for Dravidian as for Indo-European, because what they were actually engaged in was recognizing the keys with which to unlock the Dravidian identity of the common source of Indo-European. In short, in recognizing some two thousand Indo-European root-words, the European scholars have presented the keys, the proof, with which to identify Dravidian as the common source of Indo-European. Unbeknownst to them, they have worked as hard for Dravidian as for Indo-European which is in itself a proof that both of them are genetically related; one being the mother-speech, and the other being her offspring. They have worked for the mother speech Dravidian while they were working for her offspring Indo-European which, of course, behooves them. In truth, they could not have been serving the offspring without serving their inseparable mother. But since they too ignored Dravidian, they failed to utilize this proof and to bring Dravidian to light as the common source of Indo-European. As a result of these unique circumstances in the history of languages, it is the European scholars' own proof with which the unfinished business of solving the so-called mystery concerning the identity of the common source of Indo-European is accomplished in this work.

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This proof by virtue of the complication involved in deriving it becomes further solid and set in cement, because taking into account the contorted routes of the older and newer Indo-European phonetic correspondences which are interspersed throughout the maze of some hundred plus Indo-European languages some of which are uttered by tribes who to this day live in difficult to access terrain, not to speak of their different periods of operation throughout the millennia, the chances of arriving at an Indo-European root-word the shape, form, and meaning of which even remotely resembles the shape, form, and meaning of a word in Dravidian which is supposed to be an isolated and unrelated language family in the whole world are extraordinarily scarce, if not none. In view of this not more than a mere handful of Indo-European root-words are necessary to prove the Dravidian identity of their common source. When hundreds of them testify, as they do in the present work, on behalf of their common source Dravidian, it only goes to prove further how she has endured in spite of the neglect and mistreatment that she has been subjected to by many of her own so-called scholars.

What is more, while studying Indo-European the concerned European scholars have done yet more work for Dravidian than providing the above noted solid proof. They have provided Dravidian with additional proof for its identity as the common source of Indo-European, and this also unbeknownst to them. This matter again reflects the main themes of the above noted two scenes namely the lack of studies regarding important aspects of Dravidian on the part of Dravidian scholars, and the extraordinary efforts which were engaged by the concerned European scholars in studying Indo-European. For instance, not too long after Sir Jones' famous adumbration in 1786, European scholars discovered some important phonetic correspondences which with some exceptions have regularly operated in Indo-European. European linguists usually refer to these phonetic correspondences as the Indo-European sound correspondences or phonetic rules or laws. It suffices for us to call them Indo-European phonetic correspondences in this work.

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Now, the fact of the matter is that in spite of the great period of time that has elapsed since the ancient Dravidians left their Indian homeland for distant shores of Europe, many of these Indo-European phonetic correspondences are still to be witnessed in their mother-speech: Dravidian. But curiously enough, except one of them, these Dravidian correspondences are not listed even in such authoritative works as A Dravidian Etymological Dictionary (DED), which is referred to by almost all scholars when they concern themselves with words in Dravidian. Even the one that is listed in DED: initial p becoming initial h, is not fully correct, because according to the Table I: Phonetic correspondences in Dravidian (DED; xii - xiii), initial p > h occurs only in Dravidian Kannada language and remains the same in all the rest of the twenty-seven Dravidian languages. But the fact is that p > h occurs not only in Kannada but often in Dravidian Tulu language, and what is more, these examples concerning Tulu can be more often than not witnessed within the same groups of words listed in DED which also have the Kannada words showing this phonetic phenomenon. The fact that often initial p becomes initial h in Tulu also becomes evident as we witness a few of a good number of examples as follows:

1. pane = forehead (3896-Ka) : hane = forehead (3896-Tu).
2. padagu = ship (3838-Ka) : hadaga = ship (3838-Tu).
3. pangu = the state of being obliged or indebted (3820-Ka) : hangu = obligation (3820-Tu).
4. panchu = to distribute (3936-Ka) : hanchuni = to distribute (3936-Tu).
5. parasu = to bless (3951-Ka) : harasuni = to bless (3951-Tu).
6. pambal = solitious or grievous thought (3931-Ka) : hambalu = solicitious thought (3931-Tu).
7. penchu = potsherd (4385-Te) : hanchu = tile (4385-Tu).
8. pariyuni = to run, flow (3963-Tu) : hariyuni = to run, flow (3963-Tu).
9. padpu = adultery (3869-Ka) : hadabe = adultress (3869-Tu).
10. parivana = a plate-like vessel of metal or wood (3971-Ka) : harivana = metal dish (3971-Tu).
11. pandu = union (4541-Ka) : hondike = union (4541-Tu).
12. palli = hamlet (4018-Ka) : halli = hamlet (4018-Tu).
13. pak = to beat (4044-Nk(ch)) : hakuni = to beat (4044-Tu).
14. pay = to cross (4087-Ka) : hayuni = to cross (4087-Tu).
15. pal = ruin (4110-Ka) : halu = ruin (4110-Tu).
16. pittil = a backyard (4205-Ka) : hitlu = compound (4205-Tu).
17. padara = adultery (4076-Ka) : hadara = adultery (4076-Tu).
18. pendom = rice beer (4397-Ga) : henda = toddy (4397-Tu).
19. pavu = snake (4085-Ka) : havu = snake (4085-Tu).
20. pidi = handle (4148-Ka) : hidi = handle (4148-Tu).
21. pusi = lie (4531-Ka) : husi = a lie (4531-Tu).
22. pun = vow (4361-Ka) : hune = a vow (4361-Tu).
23. pechchuge = increase (4411-Ka) : hechchige = increase (4411-Tu).
24. pedi = coward (4434-Ka) : hedi = coward (4434-Tu).
25. pente = clod (4394-Ka) : hente = clod (4394-Tu).

From the above illustrations it becomes clear that initial p > h not only in Kannada as properly listed in the Table I: Phonetic correspondences in Dravidian (DED; xii-xiii), but often in Tulu. The fact is that whereas initial p becomes initial h in the corresponding Kannada and Tulu words, there are also examples of initial p many times becoming initial h within Tulu itself (see example number 8 above; it also occurs often within Kannada also) and this points out and testifies for a remoter era of Dravidian when this correspondence was still being born or was in its infancy. This is also shown by the fact that this phonetic correspondence sometimes occurs between some other Dravidian languages, and sometimes within the same language other than Kannada and Tulu as well. And this can be usually witnessed within the same group of words, just as the above examples concerning Tulu are also within the same group of words in DED. For instance, note the following twenty-five illustrations except the last three for now.

1. pani = to say (3887-Ta) : hani to say (3887-Bel).
2. pijinu = ant (4137-Tu) : hijini = ant (4137-Bel).
3. pudaru = name (4410-Tu) : hudari = name (4410-Bel).
4. pegal = shoulder (4172-Ka) : hugeli = shoulder (4172-Bel).
5. parangu = stale (3999-Tu) : harngi = stale (3999-Kor).
6. pardi = elder sister (3999-Tu) : hareddi = elder sister (3999-Kor).
7. pade = rock (4121-Tu) : hade = rock (4121-Kor).
8. pancha = white anthill (4335-Tu) : huncha = anthill (4335-Kor).
9. pala = jack-tree (3988-Ta) : halta mara = jackfruit tree (3988-Kor).

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10. pedi = to put (4581-Kor) : hoda = to put (4581-Kor).
11. pena = corpse (4157-Ka) : hina = corpse (4157-Kor).
12. pili = tigere (4307-Tu) : hili = tiger (4307-Kor).
13. purechuni = to squeeze (4183(a)-Tu) : hirschadi = to squeeze (4163(a)-Kor).
14. punja = cock (4373-Ka) : hunji = cock (4373-Kor).
15. parne = brahman (4091(b)-Kor) : harne = brahman (4091(b)-Kor).
16. pale = spatha of palm blossoms or of an areca branch (4116-Tu) : hale = spatha of areca nut tree (4116-Kor).
17. pijji = to pick up (4423-Kor) : hiji = to pick up (4423-Kor).
18. pokkur = navel (4460(a)-Ka) : hokru = navel (4460(a)-Kor).
19. pattuni = to be joined (4034-Tu) : hattu = to be joined (4034-Te).
20. pal = ruin (4110-Ka) : ha.l = ruin (4110-Ko).
21. pati = Badaga village (3868-Ko) : hatti = Badaga village (3868-To).
22. pechchu = excess (4411-Te) : hechchu = excessive (4411-Te).
23. paikka = to be hungry (3825(a)-Ma) : hakki = hunger (2429-Kuwi).
24. par = to see (4091(a)-Ta) : hur = to see (2735-Pe).
25. pulam = knowledge (4344(b)-Ta) : hel = knowledge (912-Br).

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As the above noted first twenty-two examples illustrate some Dravidian languages other than Kannada and Tulu also sometimes show the correspondence between initial p and initial h. Further, the same groups in DED usually also contain not only Kannada and Tulu words manifesting this correspondence, but many times the words of the other Dravidian languages showing the same correspondence. The question how within the same groups, Kannada words alone were noticed as manifesting this correspondence, and the words of the other Dravidian languages, especially Tulu, demonstrating the same correspondence within the same groups in DED were not, is something that would occur to anybody's mind in this regard. In fact, more Dravidian words manifesting the correspondence between initial p and initial h can be realized by detecting the corresponding words which are located in different groups in DED. For instance, note the above listed last three examples (23rd, 24th, and 25th) the corresponding words of which are from different groups in DED. The point is that the correspondence between initial p and initial h in Dravidian is not due to chance or coincidence or accident. It is one of the important Dravidian phonetic correspondences, an inborn Dravidian phonetic phenomenon (observe some of the basic meanings such as to say, shoulder, navel, ant, anthill, put, rock, corpse, etc., denoted by the involved words noted above) which has left its stamp on her offspring Indo-European itself. In Indo-European p almost regularly becomes h in Armenian (for its development in other Indo-European languages see Pei-21-22). That this Indo-European correspondence has its roots embedded in Dravidian is not surprising, because as we shall also witness later on, the roots of Indo-European root-words are also embedded in Dravidian.

Another point that should be pointed out here is that even though the phenomenon of initial p becoming initial h is mainly manifested by Kannada and Tulu in Dravidian, it has exceptions as illustrated by the above examples from other Dravidian languages. That there are exceptions to the generally operating correspondence of p becoming h in Indo-European is also in accordance with this fact can be seen here.

Now, p is not the only consonant which becomes h in Indo-European. Just as p almost regularly becomes h in Armenian, so also s almost regularly becomes h not only in Armenian but in Greek, and the Brythonic (Welsh, Cornish, Breton) sub-branch of Celtic (Pei-29). This is also an unique phonetic correspondence, but it is not startling that there is this correspondence between s and h in Indo-European, because the correspondence between initial s and initial h is also there to this day in its common source, Dravidian. But the concerned scholar will not find this correspondence listed in Table I: Phonetic correspondences in Dravidian (DED; xii - xiii), because there is no sign of correspondence of initial s at all in that Table! But this does not mean that the correspondence between initial s and initial h is not there in Dravidian, for numerous words listed in DED itself demonstrate the result of its operation. Witness a few of a remarkable number of such examples which are noted below.

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1. sav- = to be rotten (2341-Go) : hav- = to be rotten (2341-Go).
2. sairu = to wait, stop (2351-Tu) : hairu = to wait, stop (2351-Tu).
3. sarku = things (2353-Ka) : harka = things (2353-Kuwi).
4. songori = basket that holds four seers of grain (2288-Konda) :
hangori = basket (2288-Kuwi).
5. satta = shoulder (2303-Kol) : hatta = shoulder (2303-Go).
6. satve = ladle (2309-Te) : hatva = ladle (2309-Pe).
7. sukkur = ladle, spoon (2728-Go) : hukkur = ladle, spoon (2728-Go).
8. sahki = pestle (2391-Go) : hahki = pestle (2391-Go).
9. sari = way (2417-Konda) : hari = road (2417-Go).
10. salla = buttermilk (2411-Kol) : hulla = buttermilk (2411-Go).
11. sahpa = to thrash (2421-Kui) : hah- = to thrash with flail (2421-Kuwi).
12. sarrana = to be torn (2416-Go) : har- = to be torn (2416-Go).
13. sava = death (2426-Kui) : hava = dead (2426-Go).
14. saver = gum (2488-Go) : hever = gum (2488-Go).
15. sap- = to stretch out (2433-Konda) : hah- to extend (2433-Go).
16. sik- = to laugh (2492-Konda) : hik- = to laugh (2492-Mand).
17. sarap = cowdung (2402(b)-Go) : harap = cowdung (2402(b)-Go).
18. saka = hunger (2429-Nk(ch)) : haki = hunger (2429-Pe).
19. sile = not, no (2559-Go) : hille = is not (2559-Kuwi).
20. siri = parrot (2582-Go) : hiri = parrot (2582-Go).
21. surve = medium-sized beehive (2689-Go) : hurrve = honey (2689-Go).
22. solor = flute (2694-Go) : halur = flute (2694-Go).
23. sindi = wild date-palm (2617-Kuwi) : hindi = wild date-palm (2617-Go).
24. sind- = to blow the nose (2618-Konda) : hind- = to blow the nose (2618-Go).
25. sara = bridge (2463-Kuwi) : hara = bridge (2463-Pe).
26. silvi = lip (2782-Go) : hilvi = lip (2782-Go).
27. sen = head of paddy (2798-Go) : han = head of paddy (2798-Go).
28. selar = sister (2783-Go) : helar = sister (2783-Go).
29. susnadi = shin (2731-Kuwi) : husanari = shin bone (2731-Kuwi).
30. sur- = to see (2735-Konda) : hur- = to see (2735-Pe).
31. saka = heart of sago palm (2749-Kui) : hekka = sago (2749-Kuwi).
32. set = sickle (2756-Ga) : hatar = sickle (2756-Go).
33. senpa = to be ripe (2765-Kui) : hen- = to ripen (2765-Pe).
34. sen- = to go (2781-Ga) : han- = to go (2781-Go).
35. sonki = mortar for pounding fixed in the veranda floor (2799-Konda) : henki = mortar (2799-Pe).
36. seno = old (2808-Go) : henor = old (2808-Go).
37. ser = to reach (2814-Ka) : herinai = to reach (2814-Kuwi).
38. sirtu = below (2584-Tu) : hir(u) = below (2584-Go).
39. sirku = to be caught (2488-Ka) : hirk- = to be trapped (2488-Go).
40. sikat = darkness (2604-Ga) : hikad = darkness (2604-Go).
41. siner = water boiled for cooking food (2593-Konda) : hineri eyu = boiling water (2593-Kuwi).
42. siana = to give (2598-Go) : hinai = to give (2598-Kuwi).
43. suta vanju = the index finger (2658-Kui) : huta vwanju = forefinger (2658-Kuwi).
44. surutu = to roll up (2684-Ka) : hur- to roll up (2684-Pe).
45. sima = ant (2623-Nk) : hima = ant (2623-Kuwi).
46. suda = mouth (2664-Kui) : hondi = mouth (2664-Kuwi).
47. sipa = chicken (2636-Kui) : hipa = chicken (2636-Kuwi).
48. sukka = star (2646-Kol) : hukka = star (2646-Go).
49. sukkana = to wash (2667-Go) : hukkana = to wash (2667-Go).
50. soru = salt (2674(b)-Konda) : haru = salt (2674(b)-Kuwi).
51. suydi = ant (2682-Ga) : hoyda = ant (2682-Pe).
52. sipa = to sweep (2599-Konda) : hip- = to sweep (2599-Pe).
53. singa = saffron (2608-Kui) : hinga = saffron (2608-Kuwi).
54. sir = nit (2625-Nk) : hir = nit (2625-Pe).
55. siruni = squirrel (2518(b)-Kui) : heruni = squirrel (2518(b)-Kuwi).
56. sine = razor (2522-Kui) : heni = razor (2522-Kui).
57. sitta = tamarind (2529-Nk) : hitta = tamarind (2529-Go).
58. sirik = charcoal (2552-Konda) : hirik = charcoal (2552-Go).
59. sirsa = bird's crop or gizzard (2558-Konda) : hirsu = bird's crop or gizzard (2558-Kuwi).
60. sari = bread (2465-Go) : hari = bread (2465-Pe).
61. sapu = thorn (2468-Kui) : hapu = thorn (2468-Kuwi).
62. sal = to suffice (2470(a)-Ka) : hal- = to suffice (2470(a)-Kuwi).
63. saj = six (2485-Kui) : haja = six (2485-Kui).
64. sek- = to itch (2800-Kuwi) : hek- = to itch (2800-Mand).
65. sika = to droop the head (2493-Kui) : hikk- = to hang the head (2493-Kuwi).
66. ser = a plough (2815-Go) : heru = a plough (2815-Kuwi).
67. sera = handful (2821-Konda) : hera = handful (2821-Kuwi).
68. soka = to strike at (2831-Kui) : hok- = to strike (2831-Go).

69. sonda = to cut to pieces (2841-Kui) : hond- = to cut to pieces (2841-Kuwi).
70. soy = porcupine (2852-Konda) : hoy = porcupine (2852-Pe).
71. solu = fireplace (2857-Konda) : holu = fireplace (2857-Kuwi).
72. soy- = to be sour (2860-Konda) : hoy- = to be sour (2860-Pe).
73. sok- = to rub (2872-Konda) : hok- = to rub (2872-Pe).
74. sori- = to enter (2876(b)-Go) : hor- = to enter (2876(b)-Kuwi).
75. soru = mountain (2887-Kui) : horu = mountain (2887-Kuwi).

what is clear from the above noted examples illustrating the phenomenon of initial s becoming initial h in Dravidian is that, this correspondence can be witnessed within the same groups listed in DED. In spite of this fact, however, this correspondence is not stated in DED in its Table I: Phonetic correspondences in Dravidian (DED; xii - xiii). The significance of the fact that it is an important correspondence additionally testifying to the identity of Dravidian as the common source of Indo-European can not be exaggerated. As noted above, in Indo-European initial s almost regularly becomes h in Armenian, Greek, and the Brythonic (Welsh, Cornish, Breton) sub-branch of Celtic.

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Another important Indo-European correspondence which has its roots embedded in Dravidian concerns the consonant b. Germanic and Armenian are the two Indo-European branches which almost regularly turn b into p while its sound in the other branches remains the same (PEI-24). Now, even though Dravidian initial b has largely corresponded with initial p, there are numerous words still existing in Dravidian which begin with b. In fact, there is a number of entire groups listed in DED which contain only those Dravidian words which begin with b. Some of such group numbers are: (1): 3814; (2): 3815; (3): 3816; (4): 3855; (5): 3880; (6): 3882; (7): 3883; (8): 3885; (9): 3903; (10): 3914; (11): 3940; (12): 3983; (13): 3997; (14): 4009; (15): 4051; (16): 4070; (17): 4090; (18): 4098; (19): 4109; (20): 4111; (21): 4155; (22): 4218; (23): 4221; (24): 4243; (25): 4279; (26): 4288; (27): 4291; (28): 4298; (29): 4309; (30): 4311; (31): 4330; (32): 4363; (33): 4383; (34): 4396; (35): 4406; (36): 4420; (37): 4426; (38): 4428; (39): 4439; (40): 4445; (41): 4464; (42): 4466; (43): 4493; (44): 4501; (45): 4502; (46): 4511; (47): 4512; (48): 4519; (49): 4520; (50): 4523, etc.

It should be underscored here that many Dravidian words in the immediately above noted group numbers denote basic meanings such as rib (3815); calf of the leg (3816); arm (3855); rock (3903); snore (3983); spider (4098); earth, dust, ash (4243); rain (4288); mud, mire (4291); male generative organ (4309); food (4311); kiss, nose, caress (4330); fisherman (4383); wild pigeon (4420); mother (4426); salt (4428); speech (4439); dog (4466); finger (4493), throat (4501), etc. This goes to point out that the consonant b in Dravidian is as old as p. However, just as in the case of initial s becoming initial h, so also the correspondence between initial b and initial p in Dravidian is not listed in DED in its Table I: Phonetic correspondences in Dravidian (DED; xii - xiii). But the fact is that the correspondence between initial b and initial p can be witnessed within the same groups listed in DED itself. Let us note some of the numerous examples as follows.

1. bommu = breast (3935-Go) : pamme = breast (3935-Nk).
2. bayambu = hollow (3938-Tu) : payampu = hollow (3938-Ta).
3. baina = the bastard sago palm (3944-Tu) : payne = the bastard sago palm (3944-Ka).
4. bambe = layers of fibrous covering of a plantain tree (3933-Tu) : pambe = layers of fibrous covering of a plantain tree (3933-Tu).
5. banti = a ball in general (3925-Te) : pantu = ball used in play (3925-Ta).
6. bandum = festival (3899-Go) : panduga = festival (3899-Te).
7. bandi = belly (3898-Kuwi) : panti = belly (3898-Ta).
8. bendu paruchu = to frighten (3901-Te) : pandra = to fear (3901-Pe).
9. brada = to be spread (3949-Kui) : paradu = to spread (3949-Ka).
10. badda = a flat thin portion or part of anything (3962(b)-Te) : pattai = thin piece, as of bamboo (3962(b)-Ta).
11. benda = frog (3955-Pa) : pande = frog (3955-Kol).
12. barda = a great person (3972-Ka) : pariyan = a great person (3972-Ta).
13. baraka = rough (3973-Te) : parukku = rough surface (3973-Ma).
14. baresi = pimple (3974-Kuwi) : paru = pimple (3974-Ta).
15. baraj- = to grope (3956-Kod) : paradu = to grope about (3956-Ka).
16. banali = frying pan of stone or metal (4069-Ka) : panali = frying pan (4069-Ta).
17. boyka = wild cat (4106-Pe) : pokkan = wild cat (4106-Ma).
18. bana = water vessel (4124-Tu) : pane = a pot of metal or earth (4124-Ka).
19. bargi = order, command (4031-Kui) : park- = to speak, talk (4031-Ga).
20. balapa = a whitish pot-stone (4014-Ka) : palappam = a kind of soft white stone used to write on wooden boards (4014-Ta).
21. baveli = ear ornament (4105-Konda) : pavili = a kind of ear ornament (4105-Ta).
22. biripu = abatement (4176-Tu) : piripu = abatement (4176-Tu).
23. birs- = to be slippery (4187-Go) : pirs- = to slip (4187-Kol).
24. bijibiji = sticky (4134-Tu) : pichupichu = to be sticky (4134-Ta).
25. bigamu = lock (4211-Te) : pikam = padlock (4211-Ta).
26. bidu = waste (4219-Te) : pitu = waste (4219-Ta).
27. bira = Luffa acutangula Roxb (4224-Konda) : pire = Luffa acutangula (4224-Tu).
28. bugadi = ear ornament of females worn in the upper part of the ear (4237-Ka) : pokati = ear ornament worn by women on the top of the helix (4237-Ta).
29. boyi = smoke (4240-Kuwi) : poya = smoke (4240-Go).
30. burki = a small basket kind of basket (4289-Ga) : purug = basket (4289-Kol).

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31. balli = a long rice field (4016-Tu) : palli = a long rice field (4016-Tu).
32. balla = spleen (3995-Pa) : palle = spleen (3995-Tu).
33. buggal = cheek (4242-Ga) : pukli = cheek (4242-Kol).
34. busabusal-adu = to hiss (4246-Te) : pusakarileng = to hiss (4246-Kol).
35. biski = brain (4247-Kuwi) : puski = brain (4247-Konda).
36. botte = a little girl (4259-Te) : pitit = little (4259-Pa).
37. buttu = basket (4263-Ga) : putti = basket (4263-Ka).
38. buddi = bottle (4265A-Te) : putti = bottle (4265A-Ta).
39. budde = swollen testicle (4266-Ka) : puttai = swelled testicle (4266-Ta).
40. bomolee = foam (4280-Go) : pumbel = foam (4280-Mand).
41. bolu = hollow (4604(b)-Te) : pol = hollow object (4604(b)-Ta).
42. burli = quail (4374-Ka) : pur = quail (4374-Konda).
43. budi = ashes (4316-Ka) : puti = ashes (4316-Ta).
44. buridi = lie (4331-Te) : pirutai = lie (4331-Ta).
45. burra = skull (4332-Te) : purre = skull (4332-Te).
46. batta = bald (4387-Te) : pottal = baldness (4387-Ta).
47. betta = difficulty (4392-Te) : peda = difficult (4392-Kui).
48. beta = clod (4394-Konda) : pedda = clod (4394-Te).
49. batgo = female of birds (4395(b)-Malt) : petta = female of birds (4395(b)-Ma).
50. beduru = to be startled (4401-Te) : pedr- to be startled (4401-Kuwi).
51. benda = to thread (4403-Kui) : pend- = to be threaded (4403-Kuwi).
52. basale = Malbar nightshade (3824-Ka) : pachalai = Malbar nightshade (3824-Ta).
53. baddi = strumpet, fornicatress (3869-Ka) : patti = harlot, prostitute (3869-Ta).
54. badi = manner (3851-Te) : padi = manner (3851-Ka).
55. bagabaga = the crackling noise of conflagration (3802-Tu) : paka-pakav-enal =onom. expression of crackling of fire (3802-Ta).
56. bakka = sap (3817-Kol) : pakara = sap, juice (3817-Tu).
57. bata = field (3874-Mand) : pate = small field for cultivation (3874-Go).
58. bede = female calf (3881-Ga) : pedda = female calf (3881-Pa).
59. bogga = hole (4452-Nk) : pokka = hole (4452-Te).
60. buguluni = to be grieved (4456-Tu) : pogulu = to be sorrowful or afflicted (4456-Te).
61. bokkana = beggar's bag (4458-Ka) : pokkanam = beggar's bag (4458-Ma).
62. buk- = to pour (4470-Mand) : pok- = to pour (4470-Konda).
63. bottu = drop (4492-Ka) : pottu = drop (4492-Ta).
64. botka = blister (4496-Go) : potka = blister (4496-Pe).
65. bodgid = a short loincloth (4515-Pa) : pottika = a small fine cloth (4515-Te).
66. bomma = puppet (4530-Ma) : pommai = puppet (4530-Ta).
67. bugga = spring of water (4533-Te) : pukkai = spring-pond (4533-Ta).
68. bodige = capital of a pillar (4585-Ka) : potikai = capital of a pillar (4585-Ta).
69. bokke = blister (4455-Ka) : pokku = blister (4455-Te).
70. bori = bull, ox (4593-Tu) : po.ri = young bullock (4593-Ko).
71. borre = hole (4604(a)-Te) : por = hole (4604(a)-Ka).
72. bodu = bald (4600-Te) : potu = baldness (4600-Ta).
73. brodi = a banyan tree or fruit (4611-Kui) : prodi = a banyan tree or fruit (4611-Kuwi).
74. bam = snake (4085-Pa) : pam = snake (4085-Nk).
75. balli = lizard (3994-Te) : palli = lizard (3994-Kod).

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Now, while it is crystal clear that there is the correspondence between initial b and initial p in Dravidian as proved by the above noted examples and numerous more which are not stated above, we may move on to note another Dravidian phonetic correspondence. The same situation which we noticed concerning the absence of listing of the correspondence between initial s and initial h, and between initial b and initial p in DED's Table I: Phonetic correspondences in Dravidian (DED; xii - xiii), also exists concerning the correspondence between initial g and initial k in Dravidian. Although initial g has largely corresponded with initial k in Dravidian, there still exist very many Dravidian words which begin with g. In fact, as in the case which we noticed above concerning the consonant b, a number of entire groups listed in DED contain words beginning with g only. Some of such group numbers are: (1): 1103; (2): 1105; (3): 1155; (4): 1401; (5): 1442 (6): 1468 (7): 1496; (8): 1520; (9): 1522; (10): 1523; (11): 1529; (12): 1536; (13): 1539; (14): 1550; (15): 1553; (16): 1758 (17): 1576; (18): 1611; (19): 1615; (20): 1632; (21): 1633; (22): 1634A; (23): 1656; (24): 1679; (25): 1696; (26): 1708; (27): 1715; (28): 1727; (29): 1784; (30): 1837; (31): 1838; (32): 1853; (33): 1891; (34): 1903; (35): 1945; (36): 1976; (37): 2000; (38): 2036; (39): 2048; (40): 2073; (41): 2077; (42): 2100; (43): 2126; (44): 2129; (45): 2159; (46): 2190; (47): 2246; (48): 2252; (49): 2260; (50): 2262, etc.

Note that many of the Dravidian words beginning with b which are listed in the immediately above noted group numbers denote basic meanings such as grass (1105); crane (1155); to prick, pierce, bury (1550); abode (1611); voice (1615); grain (1632); a curl (1633); mosquito, gnat (1634A); quail (1696); mouth (1708); flame (1715); drink, swallow, gulp (1853); cough (1903); to scratch (1976); cowrie, shell (2036); peril, evil, danger (2073); man of Gond tribe (2077); shell of egg, skull (2129); anus (2159); grief, sorrow, lament, howl (2252), etc. These basic meanings testify to the fact that the consonant g is as old as k in Dravidian. Let us now note some of the numerous examples which illustrate the correspondence between initial g and initial k in Dravidian.

1. ganji = rice gruel (1107-Ka) : kanji = rice gruel (1107-Kod).
2. gadu = instalment (1109-Ka) : ketu = instalment (1109-Ma).
3. gah- = to tie (1099-Kui) : kah- = to tie (1099-Go).
4. gajji = itch (1104-Go) : kajji = itch (1104-Ka).
5. gaddu = much (1135-Kuwi) : kadu = much (1135-Te).
6. gatti = clever (1144-Tu) : ketti = cleverness (1144-Ta).
7. ganja = to solidify (1102-Kui) : kaja = to be solidified by growing cold (1102-Kui).
8. gateli = cot (1145-Kuwi) : katel = cot (1145-Pe).
9. gadi = a cut (1125-Tu) : kadi = to cut (1125-Ka).
10. gada = clod (1148-Go) : katta = clod (1148-Ma).
11. gattu = dam (1147-Ka) : katta = dam (1147-Te).
12. gaja = big (1093-Pe) : kaja = big (1093- Kuwi).
13. gaddamu = chin (1156-Te) : kattam = chin (1156-Ta).
14. ganupu = joint (1160-Te) : kanupu = joint (1160-Te).
15. ganagana = the ringing or tinkling of bells (1162-Te) : kanakana = the ringing sound of bells (1162-Ka).
16. ganigilu = fragrant oleander (1164-Ka) : kanigili = fragrant oleander (1164-Ka).
17. gandu = male (1173-Tu) : kande = male (1173-Kod).
18. gandi = hole (1176-Te) : kandi = hole (1176-Ka).
19. gad- = to pierce (1178-Go) : kadu = to pierce (1178-Te).
20. ganda = cloth (1180-Kuwi) : kandva = garment (1180-Te).
21. gadl- = to shake (1188-Pa) : kadalu = to be shaken (1188-Ka).
22. gadaru = to roar (1189-Ka) : kataru = to roar (1189-Ta).
23. getla = cloth (1190-Go) : kadale = a rag (1190-Tu).
24. gadeya = granary (1192-Pa) : kadike = granary (1192-Tu).
25. gaduvu = a swelling (1196-Ka) : kadumu = a swelling (1196-Te).
26. gatuku = to lap (1197-Te) : katuku = to lap (1197-Te).
27. gab- = to eat fast (1222-Kuwi) : kap- = to eat fast (1222-Kuwi).
28. gankelu = armpit (1234-Ka) : kankul = armpit (1234-Ka).
29. gekkili = neck (1253-Kor) : kekkilu = neck (1253-Tu).
30. garba = egg (1279-Go) : karbe = egg (1279-Go).
31. gabakkuna = suddenly (1320-Te) : kavakn = suddenly (1320-ko).
32. garika = *Agrostis linearis* (1397(a)-Te) : karike = *Agrostis linearis* (1397(a)-Ka).
33. gadili = love (1445-Te) : kada1 (1145-Ka).
34. gindi = small metal water vessel (with or without spout) (1541-Ka) : kindi = small metal vessel with spout (1541-Kod).
35. ginigini = tinkling sound of a small bell (1545-Tu) : kinikini = tinkling of small bells (1545-Tu).

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36. gerngi = sweet potato (1578-Kor) : kerengu = sweet potato (1578-Tu).
37. gili = parrot (1584-Ka) : kili = parrot (1584-Ta).
38. girigi = the garment worn by a girl (1592-Tu) : kirige = a small
sire worn by girls (1592-Ka).
39. giruku = creaking (1593-Ka) : kiraku = creaking (1593-Ka).
40. giru = to scratch (1623-Te) : kiru = to scratch (1623-Ka).
41. giru = to tear (1624-Te) : ki.r- = to tear- (1624-Ko).
42. gury = temple (1655-Ko) : kury = Hindu temple (1655-To).
43. gutaku = draught (1658-Tu) : kutuku = draught (1658-Ka).
44. gutru = cooing of pigeons (1667-Ka) : kutru = cooing of pigeons
(1667-Tu).
45. gunta = pit (1669-Te) : kundi = pit (1669-Kod).
46. guta = short (1670-Kui) : kut = short (1670-To).
47. gut- = to knock with the fist (1671-Konda) : kuttu = a blow given
with the fist (1671-Tu).
48. guntaka = a harrow (1689-Tu) : kunte = a harrow (1689-Ka).
49. gunde = heart (1693-Te) : konda = heart (1693-Malt).
50. gotti = Zizyphus xylopyrus (2070-Te) : kotta = Zizyphus xylopyrus
(2070-Ka).
51. gottu = bunch, cluster (2092-Te) : kottu = bunch, cluster (2092-
Ka).
52. goki = cough (2127-Kuwi) : kok- = to cough (2127-Konda).
53. gore = sheep (2165-Te) : kori = sheep (2165-Ka).
54. gonj- = to string (bow) (2193-Kuwi) : konja = to string a bow
(2193-Kui).
55. gode = wall (2207(b)-Ka) : koda = wall (2207(b)-Kuwi).
56. gonde = bull (2216-Ka) : konda = bull (2216-Kol).
57. guppa = heap (1731(a)-Go) : kuppa = heap (1731(a)-Ga).
58. gumi = heap (1741-Ka) : kuma = heap (1741-Konda).
59. gruuddu = blindness (1787-Te) : kurudu (1787-Ka).
60. gubbi = sparrow (1793-Tu) : kibbi = sparrow (1793-Kurub).
61. gurma = spider (1800-Mand) : kurma = spider (1800-Kuwi).
62. gola = a bunch (1810-Te) : kula = bunch (1810-Ma).
63. guli = hole (1818-Tu) : kolu = hole (1818-Te).
64. guri = a mark (1847-Tu) : kuri = a mark (1847-Ka).
65. gumba = to butt (1850(c)-Te) : kumba = to butt (1850(c)-Te).
66. guru = to cry (1852-Kor) : kurru = to cry (1852-Te).
67. gong = to be bent (2032-Pe) : konku = to be bent (2032-Ka).
68. gotu = corner (2054(b)-Ka) : kota = corner (2054(B)-Pa).
69. geru = to winnow (2019-Ka) : ko.r-S = to winnow (2019-To).
70. gibi = ear (1977-Konda) : kebi = ear 91977-Tu).
71. gu.li = a bull (1917-Kod) : ku.ly = stud bull (1917-To).
72. gujje = a tender or half ripe jack fruit (1854-Tu) : kujje = an
unripe fruit of the jack tree (1854-Ka).
73. gund = mushroom (1893-Mand) : kund = mushroom (1893-Pe).
74. gunu = a hump (1927-Tu) : kunu = a hump (1927-Ka).
75. geri = street (2007-Te) : keri = street (2007-Tu).

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Note that the correspondence between initial g and initial k is as important as the correspondence between initial p and initial h, and between initial s and initial h, and between initial b and initial p in Dravidian because in Indo-European g almost regularly becomes k in Germanic (High German further shifts it to the sounds represented by the German ch- spelling (Pei-25)). The great importance and implication of the fact that in spite of the great length of time which has elapsed since the Dravidians began to settle in Europe, that Dravidian still is able to show this correspondence within itself can not be exaggerated.

Actually Dravidian is still able to illustrate another important phonetic correspondence which also has left its imprint on her offspring: Indo-European. This is the Dravidian phonetic phenomenon of initial k often turning into initial s. In Indo-European the phenomenon of k almost regularly becoming s is such an important one that the classification of Indo-European into satem and centum languages, the eastern and the western members of Indo-European is based on this correspondence. As Pei-22 states, Sanskrit, Slavic, and Armenian which are often referred to as the eastern members of Indo-European, generally turn k into a sibilant (s in Slavic and Armenian; and the sound pronounced more or less as English sh in Sanskrit), while Greek, Latin, and Irish which are considered as the western members of Indo-European retain the k sound, and Germanic turns it into h (see Pei-22-23). Therefore, in spite of the fact that there are exceptions to these correspondences the eastern members are often described collectively as the satem-languages, and the western members are usually collectively described as the centum-languages.

The fact is that even to this day Dravidian is able to illustrate that this important Indo-European correspondence of k generally turning into a sibilant has its roots in its common source: herself. The great importance and implication of this fact is clear to the Indo-European scholars as well as to Dravidian scholars. Note that this important phonetic correspondence in Dravidian is also not listed in the Table I: Phonetic correspondences in DED (DED; xii - xiii). Curiously this Table in DED shows that initial k remains the same or becomes ch (DED uses the letter c to represent this sound; note that it is pronounced as ch by the Dravidians and not as c as in the English word certain, nor as c as in the English word cut) in Tamil, Malayalam, and Telugu, remains the same or becomes x in Kurux and Brahui, and remains the same or becomes q in Malto, and remains the same in the rest of the languages of Dravidian. But, as noted above, this Table does not show the correspondence between initial k and initial s. This correspondence between initial k and initial s, however, without a shadow of doubt is there in Dravidian as the following examples illustrate. Witness:

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1. kati = to cut (1125-Ta;Ka) : siti- = to cut (2510-Ga).
2. ketti = cleverness (1144-Ta) : suti = cleverness (2656-Ka).
3. kata = bundle (of hay) (1147-Konda) : sudi = a small bundle of grass (2723-Ka).
4. kandi = opening (1176-Tu) : sand- = to open (2319-Ga).
5. ketti = mat (1205-Go) : satte = mat = (2311-Kol).
6. kat- = to burn (1207-Ko) : sat- = to burn (2312-Ga).
7. kantisu = to extinguish, as a lamp (1211-Ka) : sendu = to extinguish (2526-Ka).
8. kavvu = eating (1222-Ta) : savi = to eat (2396(a)-Ka).
9. kamek = silent (1248-Go) : summage = silently (2678-Ka).
10. kari = charcoal (1278(a)-Tu) : sirin = charcoal (2552-Ga).
11. kalai = elephant goad (1370-Ta) : selagola = goad (2568-Te).
12. krai = young female buffalo (1123-Kui) : sir = female buffalo (2554-Kol).
13. karan = black (1278(a)-Nk(ch)) : siring = black (2552-Ga).
14. kari = soot (1278(a)-Tu) : sroi = soot (2686-Kui).
15. kagutm = darkness (1278(a)-Ko) : sikati = darkness (2604-Go).
16. karaguni = to become thin (1292-Tu) : sirkuni = to become lean (2503-Tu).
17. kir = to confine (1980-Ka) : sere = to confine (1980-Ka).
18. kara = an earthen vessel (1305-Ta) : sora = a large earthen vessel (2886-Go).
19. kavari = chowrie (1327-Ta) : siviri = a chowrie (2580-Te).
20. kran(g)- = to be or become loose (1349-Go) : sringa = to be loosed (2557-Kui).
21. kal = iron rod, bolt (1370-Ta) : silku = iron bolt (2561-Ka).
22. kal = falsehood (1372-Ka) : sullu = falsehood (2708-Ka).
23. kanga = receptacle for storing grain (1375-Pe) : sangaori = basket that holds four seers of grain (2288-Konda).
24. kantu = a disagreeable smell (1405-Ka) : sindu = a disagreeable smell (2523-Ka).

25. kar = to be very saltish (1466-Ta) : sor = salt (2674-Pe).
26. kare = a kind of necklace or collar (1506-Tu) : sarapali = a kind of collar or necklace (2358-Ka).
27. kuttu = to strike, beat (1671-ka) : sadi = striking, beating (2322-Tu).
28. kitai = to be obtained (1538-Ta) : sudu = to obtain (2721-Ka).
29. kede = white ant (1548-Kod) : sedal = white ant (1548-Nk).
30. kipri = shell (of snail, etc.), skull (1555-Pe) : sippu = oyster shell, skull (2535-Ka).
31. kiringya = bee (1567-Kuwi) : surund = bee (2689-Nk).
32. kira- = to comb (1582-Konda) : sireri = comb (2625-Kui).
33. kirukira = rustling (1593-Ta) : sarasara = the sound of rustling (2355-Ka).
34. kinni = small, young (1603-Tu) : sinnam = small, young (2594-Kol).
35. kimu = pus (1606-Ka) : sim = pus (1606-Nk).
36. kiri = below (1619-Pa) : siri = below (2584-Go).
37. kok- = to laugh (1080-Kuwi) : sik- = to laugh (2492-Konda).
38. kuttai = dwarfishness (1670-..):situri = dwarfish (2513-Kui).
39. kuttu = to pierce (1672-Te) : sit- = to pierce (2527-Ga).
40. kurgu = to shrink (1767-Ka) : surku = shrinking (2687-Ka).
41. kurul = curl (1794-Ka) : suruli = to curl (2684-Ka).
42. kolu = hole (1818-Te) : sela = hole (2377-Te).
43. kivd = deafness (1977(c)-Kod) : sewadk = deaf (1977(c)-Kol).
44. kere = tank (1980-Ka) : saru = tank (1980-Nk(ch)).
45. kurkulu = a kind of basket (1629-Tu) : surki = small basket (2691-Konda).
46. kutgle = the hoop or spring of a kind of mouse-trap(1883-Malt): siddi = a mousetrap (2517-Go).
47. kaliyan = washerman (1369-Ta) : salave = washing and bleaching new cotton cloth (2368-Ka).
48. kolal = flute (1818-Ka) : solor = flute (2693-Go).
49. kolaga = a measure of capacity = 4 bollas (1827-Ka) : solige = a measure of capacity = ¼ of a kudava or of a balla (2365-Ka).
50. kulakkuka = to trouble (1817-Ma) : siluku = troublesomeness (2567-Ka).
51. kulir = cold, coldness (1834-Ma) : sali = cold, chilliness (2408-Tu).
52. kurai = sloping roof (1904-Ta) : suru = the part of a sloping roof that projects a little beyond the walls (2729-ka).
53. kura = to fall down (1907(c)-Kui) : sari = to fall down (2360-Ka).
54. kiru = split (1624-Tu) : siri = split (2491- Kui).
55. kurai = cloth (1925-Ta) : sire = cloth (2629-Ka).
56. katta = small tree (1941-Go) : satt = tree (1941-Nk(ch)).
57. kot- = to die (1942-To) : sattu = to die (2426-Ka).
58. kettu = to split asunder, cut off (1953-Ta) : sit = to split, cut (2510-Ga).
59. kerpu = shoe, sandal (1963-Ka) : sarpo = shoe, sandal (1963-Go).
60. ke.ri = noise (1960-Kol) : sara = noise (2299-Kur).
61. k.er = snake (2011-To) : saras(u) = snake (2359-Konda).
62. ko.r = to lean against (2012-To) : so.r = to lean against (2012-To).
63. kilavu = word, speech (2017(b)-Ta) : sollu = word, to speak (2855-Ka).
64. kel = friendship (2018-Ta) : salige = friendship (2781-Tu).
65. keru = winnowing basket (2019-Ka) : seRi = winnowing basket (2019-Konda).
66. ket = winnowing fan (2019-Nk(ch)) : seti = winnowing fan 2019-Go).
67. kanguri = nipple, teat (2038-Kui) : srangu = breast (2364-Kui).
68. kottu = hammer (2063-Ta) : suttu = hammer (2668-Tu).
69. kati = anger (1186-ka) : sittu = anger 92639-Ka).
70. kor = mud (2123-Ko) : sor = mud (2020-To).
71. komba = to buy (2151-Ka) : sum- = to buy (2679-Nk(ch)).
72. kuru = to cry aloud (1921-Ta) : saru = to cry out (2486-Ka).
73. karku = irregular surface (1265-Ka) : srogu = rough surface (2354-Kui).
74. kul = food (1911-Ka) : salva = breakfast (2408-Konda).
75. kara = gum (1385-Ma) : sari = gum (2418-Ka).

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Notice above that the Dravidian words manifesting the correspondence between initial k and initial s are listed in different group numbers. Note also that there are numerous other examples than the above listed seventy-five which also demonstrate this phonetic correspondence in Dravidian. But this correspondence is not universal in Dravidian because initial k remains the same in many Dravidian languages (which is noted by DED also), and this can be easily witnessed by anyone who has DED available to him or her, because the corresponding words are listed in the same groups which have words beginning with k.

Thus, as astonishing as it may seem, in spite of the great period of time which has elapsed since the ancient Dravidians left India for the shores of Europe, Dravidian is still able to demonstrate that she not only has the phonetic correspondence which has qualified some Indo-European languages to be called as the Satem-languages, but that she has the phonetic correspondence which has qualified some other Indo-European languages to be referred to as the Centum-languages. This, of course, is another linguistic proof the significance and implication of which, along with the other correspondences which we witnessed above, well adorns Dravidian as the common source of Indo-European. In view of the fact that biological terms such as family (family of languages), tree (family tree of languages or words), roots (root-words), etc., have well-served in Linguistics, it is in order to call these Dravidian phonetic correspondences as Dravidian birthmarks, because not only these correspondences occur between different Dravidian languages, but many times within the same language which goes to point out an earlier period when these correspondences were being born or that they were in their infancy in Dravidian. Thus, these unique phonetic correspondences are her own birthmarks which she has bequeathed to her sons and daughters in Europe and they in their turn have carried them upon themselves as badges proclaiming and proving their genetic bond with their mother Dravidian.

It is important to note and keep in mind that these phonetic birthmarks which Dravidian possesses and which she has bequeathed to her European offspring are, indeed, unique, and not underestimate their uniqueness, significance and implication. Their uniqueness can be realized when we observe the simple fact that such things as mispronouncing words or names may cause disastrous results in such transactions as commercial or legal, let alone in daily lives.

Now, as noted above, Germanic turns k into h (see Pei-22-23). Like the others we have witnessed so far, this is also an extremely important phonetic correspondence in Indo-European not only because Germanic thus distinguishes itself among the western members of Indo-European, but because while a remarkable number of Germanic words (which include related English words) begin with h, the Indo-European root-words beginning with h are relatively very few (JS-143-46 lists only six root-words beginning with h). This points out that a number of Indo-European root-words beginning with k have been responsible for scores of German and English words which begin with h. Here, the fact of the matter is that not only Dravidian has the phenomenon of initial k generally remaining the same in many Dravidian languages (which is reflected by the Centum-languages in Indo-European), and that it has the phenomenon of initial k often becoming s (which is reflected by the Satem-languages in Indo-European), but it also has the phonetic phenomenon of initial k often becoming h! The extraordinary significance and implication of the existence of this threefold linguistic phenomenon in Dravidian itself in the context of the identity of the common source of Indo-European is crystal clear to all scholars of languages. Witness some of a remarkable number of Dravidian words which illustrate this phonetic correspondence between initial k and initial h:

1. kadf = path (1109-To) : hadi = road (4087-Ka).
2. katu = time (1109-Kuwi) : hottu = time (4559-Ka).
3. katakatennu (kata reduplicated) = to crackle (1110(b)-Ka) : hotti = to crackle (4490-Ka).
4. kata = male of sheep or goat (1123-Ta) : hota = he goat (4586-Ka).
5. kattu = wearing of a garment (1147-Te) : huttu = to wear clothes by tying them round the waist (3319-Tu).
6. kanti = lump (1148-Ma) : hente = lump (4394-Ka).
7. kaduku = to squeeze (1201-Ka) : hiduku = to squeeze (4165-Ka).
8. kappu = to spread (1221-Ka) : habbu = to spread (3949-Ka).
9. kaya = loath, detest (1249-Ta) : heva = disgust, repugnance (908-Ka).
10. kekki = neck (1253-Tu) : hak = neck (2282-Pe).
11. ke.ri = rope (1254-Kod) : hor(a)ji = a stout and long rope used in drawing an idol-car (4284-Ka).

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12. kara = sharp (1265-Te) : hari = to be sharp (4027-Ka).
13. karlu = liver (1274-Tu) : hiri = liver (546-Ka).
14. kara = abundance, greatness (1287-Ka) : herala = abundance, greatness (4411-Ka).
15. karu = plough (1290-Ma) : heru = plough (2815-Kuwi).
16. kululi = flood (1303-Ta) : helva = flood (830-Go).
17. kavali = to be troubled (1328-Ta) : havali = trouble (265-Ka).
18. kuni = to ripen (1408-Ta) : hen- = to ripen (2765-Pe).
19. kapuni = to watch (1416-Tu) : hupini = to see, observe (2735-Tu).
20. kala = to go (1419-Kur) : hal- = to go (2781-Pe).
21. ka.di = jungle (1438-Kod) : hadi = a small grove (4063-Ka).
22. kay = to kill (1458-Ta) : havk- = to kill (2343-Go).
23. karu = salt (1466-Te) : haru = salt (2674-Kuwi).
24. kari = a river (1471-Ta) : haru = river (5159-Tu).
25. karu = to flow (1478-Te) : hari = to flow (3963-Ka).
26. karuka = to grow stale (1504-Ma) : harngi = stale (3999-Kor).
27. kanga = Pongamia glabra (1507-Te) : honge = Pongamia glabra (4341-Ka).
28. kis- = to squeeze (1513-Konda) : hisi = to squeeze (4135-Ka).
29. kichchu = fire (1514-Ka; Ta; Tu; etc.) : hichchu = fire (1514-Kuwi).
30. kezal = termite (white ant) (1548-To) : hijini = ant (4137-Bel).
31. ker- = to shave (1564-Nk(ch)) : here = to shave (4417-Ka).
32. kelappu = to cry (1574-Kor) : halubu = to lament (4304-Ka).
33. kechchu = pride (1596-Ka) : hechchu = to become lofty or proud (4411-Ka).
34. kirai = potherbs (1617-Ta) : harve = a common potherb (4029-Ka).
35. kiri = below (1619-Pa) : hiru = below (2584-Go).
36. kil = to burst (1622-Ta) : hili = to burst (4194-Ka).
37. kiruni = to scratch, wound slightly by the nails (1623-Tu) : harnku = to scratch with nails (4023-Ka).
38. kukku = to wash clothes by beating (1637-Ka) : huk- = to wash (clothes) (2667-Go).
39. kuti = town (1655-Ta) : hatti = village (3868-Badaga).
40. kude = navel (1678-Malt) : hodkulu = navel (4460(a)-Bel).
41. kudu = testicles (1680-Tu) : hidiku = testicles (4151-Ka).
42. kudar = a hollow (1700-Ka) : hodaru = hollow of a tree (4452-Ka).
43. kolal = flute (1818-Ka) : hulur = flute (2694-Go).
44. kula = to babble (1831-Ta) : halebu = to talk foolishly (3887-Ka).
45. koreta = act of cutting (1859-Ka) : harita = cutting (4027-Ka).
46. kochchu = state of being cut into pieces (1859-Ka) : hechchu = to cut in pieces (46-Ka).
47. kuds = large rock standing by itself (1864-To) : hade = rock (4121-Kor).
48. kud = handle (1870-Ga) : hidi = handle (4148-Tu).
49. kur ki- = to collect (1882-Kuwi) : herku = to collect (4423-Ka).
50. kulu = to sink (1907(a)-Te) : hulu = sink into (as a foot into mud) (4376-Ka).
51. kulu = be ruined (1907(a)-Ka) : halu = ruin (4110-Tu).
52. kuru = to speak (1921-Ta) : harate = to talk idly (4031-Ka).
53. kun = bend (1927-Ta); kunuka = to stoop (1907-Ma) : henuku = to bend (3888-Ka).
54. kun = cauldron (1928-Ta) : hane = a pot of metal or earth (4124-Ka).
55. kech- = to tear (1940-Pe) : hajji = to be torn (4027-Kor).
56. kedu = evil (1942-Tu) : hede = demon (4438-Ka).
57. ketta = bad (1942-Ka) : hettu = bad (2760-Tu).
58. kemmu = to cough (1964-Ka) : hemmo = cough (1964-Tu).
59. ket = winnowing fan (2019-Nk(ch)) : heti = winnowing fan (2019-Go).
60. katti = sickle (1204-Ta) : hettar = sickle (2756-Go).
61. kohk- = to thresh with flail (2063-Go) : hah- = to thresh with flail (2421-Kuwi).
62. kudi = to boil with bubbling noise (2084-Kod) : hada = boiling or cooking to the proper point (3907-Tu).
63. kodu = to fear (2250-Ka) : hediri = to fear (4401-Ka).
64. korale = a kind of ant (2096-Ka) : horla = ant (2682-Kuwi).
65. kudu = to join, agree (1882-Te) : hondu = to join, agree (4541-Ka).
66. kuppalisu = to blister (2106-Ka) : hoppalisu = to blister (4455-Ka).
67. kole = hollow (2143-Tu) : hollu = hollowness (4562-Ka).
68. koju = fowl (2160-Kui) : hunji = cock (4373-Kor).
69. kot = side (2174-Ko) : hode = side (4255-Ka).
70. kogha = great one (2177-Kur) : heggala = a great man (5467-Ka).
71. kotai = woman (2214-Ta) : hettuge = affectionate or beloved woman (4395(b)-Ka).
72. kuru = hill (1864-Go) : horu = hill (2887-Kuwi).
73. korika = desire (2232-Te) : harayke = desire (4091(a)-Ka).
74. kore = to enter (2236-Malt) : hori = to enter (2876(b)-Go).
75. kok- = to itch (225-Kol) : hek- = to itch (2257-Mand).

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It is important to fully realize and keep in mind the significance and implication of what we have witnessed so far not only in the context of Dravidian identity of the common source of Indo-European, but in the context of numerous Dravidian elements which, without the knowledge of these and other such linguistic phenomenon in Dravidian, have been erroneously ascribed a non-Dravidian origin. Concerning the segment of words alone, a significant number of Dravidian words which have been erroneously ascribed a non-Dravidian origin are of great importance to Dravidian since they prove several related matters concerning Indian contribution to the world. Inasmuch as such words relate to Indian cultural, religious, social, and other manifestations, they are also important in further realizing its extraordinary antiquity, endurance, and greatness as an Indian phenomenon which lit up ancient Europe that was in the darkness of prehistory.

what is also clear here is that the Indo-European phonetic correspondences which we noted above in their genetic relationship with Dravidian, did not materialize out of thin air, but have their roots embedded in Dravidian, their common source. In fact, more Indo-European phonetic correspondences whose roots are embedded in Dravidian can be realized by examining Dravidian further. For instance, the correspondence between d and t occurs in Dravidian as shown by examples such as damara = a kettle-drum (2949(b)-Tu) : tamaram = a kind of drum (2949(b)-Ta); danke = staff, cudgel, etc. (2940- Ka) : tanke = staff, cudgel, etc. (2940-Ka); deti = waist (2972-Kui) : tedeli = waist (2972-Kuwi); dongu = hollow in tree (2990-Te) : tonku = hole or hollow in a tree or wall (2990-Ta); dutra = neck (2984-Mand) : todra = neck (2984-Go). This phonetic correspondence between d and t has also left its imprint on Indo-European where d becomes t in Armenian and Gothic (Pei-24). This correspondence later shifted to zz (later represented by z or ss) in the High West Germanic dialects such as in Austria, Bavaria, and Switzerland (Pei-18-19).

Further in Dravidian the initial p disappears in a number of corresponding words such as pozm = ozm = famine (for both words see 3825-To); padagu = ship (3838-Ka) : adagu = ship (3838-Tu); pane = ane = forehead (for both words see 3896-Ka); pappadi = appadi = wafer of flour of black gram with bicarbonate of soda (for both words see 3928-Ka); pard- = ard- = to tell (for both words see 4003-Ko). This Dravidian birthmark also is on Indo-European where p disappears in Celtic (Pei-21).

The fact of the matter is that Dravidian as the common source of Indo-European shows the interrelationship between many phonetic correspondences. For instance, since in Dravidian initial p disappears in a number of corresponding words (which Indo-European has inherited where p disappears in Celtic (Pei-21)), and since initial p corresponds with initial h (which also Indo-European has inherited where p becomes h in Armenian (Pei-21)), it is not surprising that Dravidian, the common source of Indo-European, has a number of corresponding words which demonstrate the phonetic phenomenon of initial h disappearing as in hangu = angu = the state of being obliged (for both words see 3820-Ka); hane = ane = forehead (for both words see 3896-Tu); harpi = arpi = cowdung (for both words see 2402(b)-Go); hindi = indi = wild date-palm (for both words see 2617-Go); hukka = ukka = star (for both words see 2646-Go).

what is more, since initial p becomes initial h in Dravidian (which is witnessed also in Indo-European where p becomes h in Armenian), and since initial h, as shown immediately above, disappears in corresponding Dravidian words, Dravidian also has words which show the trifold correspondence. For instance note pangu = hangu = angu = the state of being obliged (3820-Ka); padagu = hadagu = adagu = ship (for the first two words see 3838-Ka, and for the third one see 3838-Tu); pane = hane = ane = forehead (3896-Ka).

Further, since there is correspondence between initial s and initial h in Dravidian (which was illustrated above with numerous examples, and which has left its imprint on Indo-European where s becomes h in Armenian, Greek, and Brythonic - Welsh, Cornish, Breton - sub-branch of Celtic (Pei-29)), and since, as noted above, there is also the phenomenon of initial h disappearing in Dravidian, Dravidian also has words which show the trifold correspondence. For instance, note such words as sarapi = harpi = arpi = cowdung (2402(b)-Go); stille = hille = ille = not, no (2559-Go); silvi = hilvi = ilvi = lip (2782-Go), etc.

It is crystal clear by all the above illustrated examples how fully qualified Dravidian is as the common source of Indo-European. By possessing and boldly showcasing the Dravidian phonetic birthmarks the

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European offspring themselves have testified in no uncertain terms that these phonetic birthmarks are their heritage from their mother-speech: Dravidian. And, through the intervening millennia, mother-Dravidian has treasured these phonetic birthmarks by which she recognizes her European children no matter how long they have gone or where they have gone. In the next chapter, let us witness the confluence of this illustrious mother and her illustrious European children through the Indo-European root-words in their genetic relationship with Dravidian seed-words.

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CHAPTER II

M O R E P R O O F

1. **al I** = nourish, grow (tall, old) (JS-5).

The Dravidian (DR.) seed-word of this Indo-European (IE) root is **ali** = to nourish (301-Ta). The fact that JS-5 points out the sense grow (tall, old) shows that this root is fused with other Dravidian seed-words such as **al** = a grown person in general (399-Ka); **al-urque** = to grow up to maturity (Malt); **al** = adult (Kur). Note that one of the derived English words from this root-word is adult. The point that JS states that in the beginning another derived word **prolitteriat** meant grown for menial or military use, is not without significance because in Dravidian **al** = servant, soldier (399-Ka); **al** = servant, labourer (Ta); **al** = servant, slave (Ma); **al** = servant (Ko); **al** = manliness, bravery (Ka).

Note here that many times the Indo-European words which have been ascribed by scholars to their corresponding root-words are cognates of Dravidian words. For instance, Latin **altus** = great, high (to which English words such as **altitude**, **altimeter** are related), **altum** denoting: height (Ltc-36) have their roots embedded in DR. words such as **elu** = height, prominence (851(a)-Ma). The relationship between the meaning grow (denoted by this root **al I**) and the meaning height (denoted by the derived Latin word **altum**) is also shown by another Dravidian word in the same group 851(a). In Dravidian Tamil language the word **eluppam** denotes both meanings: height, and growth (851(a)-Ta). The same word also denotes: raise (as the voice in speaking or singing) (851-Ta), and there are many other related Dravidian words in the same group 851(a) which denote many related meanings such as to rise, ascend, elevation, be high, prominent, become raised, etc.

That the Dravidian Etymological Dictionary (DED) we are referring to states the meaning of this Tamil seed-word **eluppam** as raise (as the voice in speaking or singing) (851(a)-Ta) is significant because the Italian word **alto** which is derived from this root **al I** precisely denotes: high voice. Note also that in Scandinavian this root-word occurs in the word **elska** denoting: to love (Pei-125), and that the above noted Dravidian seed-word **ali**, in addition to denoting: to nourish (which is denoted by this root-word), also denotes: love (301-Ta).

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The point is that even though not all the related Dravidian words and their meanings are cited in the present work, by going through the related Dravidian words and their meanings which are listed in the cited groups as well as those which a linguist would find in other groups in DED, more corroborative information further proving Dravidian as the common source of Indo-European can be gained. The present author usually cites only the immediately related words and their meanings which are most important to the context at hand. It should be kept in mind that DED was not constructed with related Indo-European words, terms, names, expressions, etc., in mind. If that was the case, all such related words would have been listed in one and the same group or word-tree as it is done in Indo-European etymological dictionaries and thus DED would have been truly and completely an etymological dictionary of Dravidian.

The fact that a number of Indo-European words which have been ascribed by the scholars to their corresponding root-words are in fact cognates of their corresponding Dravidian words can be witnessed as we proceed in this chapter. Here, let us also note for example the fact that the derived word of this root **al I** in Latin is **alo** which mainly denotes: to nourish, support (Ltc-36). But a transferred meaning of this Latin **alo** is deep (Ltc-36). This meaning is given to **alo** by scholars on the basis that since another transferred meaning (of the same Latin **alo**) is high, anything looked down from a height appears to be deep; (as it is well known to linguists, this sort of connecting meanings and their words goes on freely in Indo-European Linguistics by virtue of the hallowed licence held by the breed; it makes interesting reading especially when Dravidian enlightens the concerned words, their origin, relationship and meanings). But the fact of the matter is that in Kannada the word **ala** (which phonetically very much resembles the DR. seed-word **ali** = to nourish) precisely denotes: depth, state of being deep (396-Ka). This word is not an accidental or chance occurrence in Kannada, not only because there are related words in other DR. languages denoting the same meaning depth, but

they additionally have transferred meanings illustrating the fact that this word is quite independent of the other word ali = to nourish, which, as we witnessed above, is the seed-word of the root al I. For instance, in the same group 396, al = be deep, to sink, plunge, dive, fall down, etc., (396-Ta); alvar = one who is deep in meditation on the Supreme Being, the ten Vaishnava canonized saints, tittle of Jain and Buddhist saints (Ta); alam = depth (Ta); ali = the sea, as the deep, seashore (Ta); ali = the deep, ocean (Ma); alam = depth, deep place (Ma); alu = be deep, to sink in a fluid, immerse, dive, sink, be lowered, (Ka); ala = humiliation (Ka); ali = depth, craftiness, deceit, trickery (Ka); ala = depth, deep, profound (Tu), etc.

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Another popularly used Dravidian Kannada word which is pronounced both as hale and ale (the latter in every day speech especially in Mysur Kannada dialect) precisely denotes: old, which meaning is also denoted by this IE root **al I**. But DED gives another form pala = old (3999-Ka; the form hale = old, oldness is given by KTK-1646) which is correct considering not only because pala has been used in Kannada literature (only in old literature; today only hale is used in Kannada literature and ale in colloquial), but because of the phonetic phenomenon of initial **p** disappearing in DR. as the words pala and ale demonstrate. As noted in the previous chapter, this Dravidian phenomenon has left its imprint on Indo-European: in Celtic **p** disappears (Pei-21). Note that this phenomenon in Dravidian can also be witnessed in the same group 3999 where the Tulu word alasu = old (3999-Tu) is listed. The initial **p** of the word pala = old has disappeared in the word alasu = old. Further note that the Kannada words pala and hale (both denoting: old) demonstrate the phonetic phenomenon between **p** and **h** which, as we saw with illustrations in the last chapter, occurs in Dravidian and which also has left its birthmark on Indo-European where **p** becomes **h** in Armenian (Pei-21). Note also that in Tamil the word ul denotes: to grow old, that which is of long date; and uli = very long time (2736-Ta; note here that the sense of being tall ascribed to this root **al I** is denoted by a parallel meaning long, long date, long time).

This goes to show that even as the scholars of antiquity such as Cicero (M. Tullius Cicero, orator and philosopher - 106-43 BC), Caesar (C. Julius Caesar, historian - 100-44 BC), Virgil (P. Virgilius Maro, poet - 70-19 BC), Livy (T. Livius, historian - 59 BC-17 AD), and others were endeavouring to interpret ancient Latin words, considerable span of time had elapsed since the Dravidians, the people of the common source of Indo-European had arrived in European territories and the phonetic and/or semantic confounding of their words which came to be written down only later had already taken place or was in the process. But in the mother language, Dravidian, such words and their meanings are not so remarkably confounded, which in itself not only illustrates the great endurance and integrity of the Dravidian words, but the considerable ease with which her genetic relationship with her offspring, Indo-European, is proved copiously. These points should be kept in mind when DR. words occurring in different groups in DED are cited as the seed-words of their corresponding Indo-European root-words. It may be pointed out here that there are very many instances of such confounding even in relatively later Indo-European. For instance, as JS-45-46 points out, Oxford English Dictionary explains that the word burdon which was derived from the Indo-European root-word **?burd** = imitative of the drone of a bee and which later on came to denote a chorus, was "completely merged" with the word burden.

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It should also be pointed out here that the very facts that Dravidian helps to enlighten Indo-European, as we witnessed above and as we shall witness further in this chapter, and that Indo-European helps to enlighten Dravidian, as we witnessed in the case of important Dravidian phonetic correspondences which Indo-European pointed out in Dravidian, constitute further proof for the genetic relationship which exists between them. Both the mother speech, Dravidian, and her offspring, Indo-European testify for each other in no uncertain terms.

The fact that the Dravidian **l** (as in the Dravidian word ali = to nourish (301-Ta;)) became **l** (of Indo-European **al I** = to nourish), is an important point to observe. This correspondence between **l** of the DR. word ali (written with an underline dot in DED) and **l** (of the root **al I**) is already there not only within Dravidian, but between Dravidian and Sanskrit. Even as long ago as 1955, T. Burrow, the famous scholar of Dravidian and Indo-European studies, declared that "quite a considerable portion of the Sanskrit vocabulary is of Dravidian origin." (The Sanskrit Language; 1955; p.380), and listed more than a hundred Sanskrit words of Dravidian origin which he considered as some of the most important (pp.380-86). It should be noted that Burrow's estimation of the Dravidian words in Sanskrit becomes an understatement of the second millennium because, as we are witnessing and as we shall continue to witness in this chapter, the very root-words of the Indo-European languages are Dravidian words. For our purpose here, we may note a few of the words noted by Burrow as follows:

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1. kurula- = 'curl' from Dravidian kurul (l written with an underline dot) (Ta); kurul (l written with an underline dot) (Ma); kurul (l written without an underline dot) (Ka), etc.
2. kulattha- = 'Dolichos uniflorus' from Dravidian kol (Ta); kollu (Ma); kudu (Tu), etc.
3. kuvalaya- = 'lotus' from Dravidian kuvalai (Ta); komale, koval, kole (Ka).
4. khala- = 'threshing floor' from Dravidian kalam (Ma; Ta); kala, kana (Ka), etc.
5. khala- = 'a rogue' from Dravidian kal (Ta); kalla (Ka), etc.
6. talina- = 'thin, slender, meagre, clear' from Dravidian tel, tellage, tellana, etc. (Ka).
7. tadaka- tala-, talaka- = 'lock, bolt' from Dravidian tar (Ta); tar-krol (Ma), etc.
8. tala- = 'palmyra-palm' from Dravidian tal (l represented by the letter r with two underline dots (Ka); tadu (Te).
9. palli = 'small village' from Dravidian palli (Ka; Ma; Ta); palli, palliya (Te).
10. pali- = 'row, line, margin, dike' from Dravidian pali (l represented by the letter r with two underline dots) (Ka); pali (l represented by the letter l with an underline dot) (Ma); padi (Te).

The above examples noted by T. Burrow also show other correspondences such as l = l; the latter is represented by r with two underline dots and defined as the retracted (or retroflex) fricative in DED, and it is important to note that because such a character is not available in the computer being used to write the present work, it is written as l. See numbers 8 and 10 above. For a note by DED about this element see DED (page: xl). Note also that this element represented by the letter r with two underline dots often corresponds with l (written with an underline dot) within Dravidian itself; see number 10 above. This latter element l written with an underline dot in DED is represented in this work by the letter l. Further note that the element l (written in DED with an underline dot) often corresponds with l (written without an underline dot) within Dravidian; see number 1 above. Note also that Sanskrit l sometimes corresponds with Dravidian l (represented by r with two underline dots) as exemplified by number 8 above, and sometimes with Dravidian l (written with an underline dot) as exemplified by number 1 above. Note further that the elements written with an underline dot or dash in DED are written in this work without them. Since the DED group number and the abbreviation for the Dravidian language in which the word referred to occurs is always given, there should be no ambiguity as to which word and the spelling are being referred to.

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Also to be kept in mind is the fact that many other phonetic correspondences which occur in Dravidian can be witnessed while referring to the DED groups cited in the present work, and thus many more Dravidian seed-words of the corresponding Indo-European root-words can be realized even though they are not cited in the present work. In order to keep the length of this work manageable, rarely such counterparts of the Dravidian seed-words which are the result of the operation of the phonetic correspondences in Dravidian are mentioned. This is to state clearly here that the Dravidian seed-words cited in this work are not the only ones which are the seed-words of their corresponding Indo-European root-words. In spite of her great age Dravidian's treasury of words is remarkably full, and she is capable of proving her identity as the common source of Indo-European copiously.

What is also important to keep in mind is that there is great correspondence in Dravidian between the elements of gutturals, between dentals, and between labials; (for some points concerning Indo-European, see JS-xviii and Pei-17-43). It is further important to remember that just as it has largely occurred in Indo-European, so also in Dravidian such elements as gh, dh, bh, etc., are not common in current Dravidian and that the Indo-European root-words and their derivatives with such elements in them are to be approached through the phonetic transformations of them as they occur in Dravidian today. Just as the scholars take into proper account the many phonetic manifestations that have occurred in Indo-European while dealing with Indo-European root-words and their derived words which they group them together as word-trees, so also the phonetic manifestations which have occurred in Dravidian must be taken into proper account while dealing with Dravidian elements in their genetic relationship with the corresponding Indo-European elements.

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It may again be underlined here that as we witnessed earlier, the Table I: Phonetic correspondences in Dravidian (DED; xii-xiii) is far from complete and accurate and that, while its inaccuracy and the absence of some extremely important Dravidian phonetic correspondences in it were pointed out with illustrations in the previous chapter, its incompleteness has been admitted to by its compilers themselves (DED; p.xvi). In light of the fact that, as we witnessed in the previous chapter, not even the most important Dravidian phonetic correspondences have been fully realized by the scholars of the Dravidian studies, it is clear that the statement by DED (DED; page: xvi) that only those correspondences which are "thought" to represent direct descent from Proto-Dravidian are in this Table I must be viewed with the greatest caution. In fact, the use of the word "thought" itself warrants grave reservation as to DED's claim about having dealt with Proto-Dravidian. Without fully and correctly understanding what is already there in Dravidian, it would be a farfetched and unwise idea to attempt to deal with Proto-Dravidian. As the Indo-European root-words themselves testify, even the words that are there in Dravidian today are of great antiquity, because there must have elapsed considerable amount of time for the ancient Dravidians to have evolved their words which have functioned as Indo-European root-words. It is with this great antiquity of Dravidian words in constant view that this ancient and illustrious language merits and deserves all the margin of understanding when we approach her in her genetic relationship with her offspring: Indo-European.

In order to have a glimpse of how the main word-tree concerning the above noted Indo-European root-word **al** (**al I**) is arranged by the scholars we may note that this root-word appears in Anglo-Saxon as **eald** (which becomes old in Middle English yielding such English words as older, oldish, etc.; in Dutch it becomes + oud, in Germanic it appears as **alt**, and in Gothic as **altheis**), **ealdorman** (yielding the English word **alderman**), **yldo**, **yldra** (yielding the English words **eld** and **elder**), **weoruld** or **weorold**, literally "man-age" (yielding such English words as world, worldly, etc.; **werld** in Middle English; **wereld** in Dutch; **verold** in Icelandic; **verden** in Danish; **verld** in Swedish; **Welt** in High German which in its turn yields such words as **weltpolitik**, **weltschmerz**, **weltansicht**, **weltanschauung**). In Scandinavian it occurs as **elska** = to love. In Latin, one of the two main forms is **alo** (= to nourish) which occurs in such words as **alma**, **Alma Mater**, **alumnus**, **alumna**, **ailment**, **alimentary**, **alimony**, **coalesce**, **coalition**, **adult**, **adolescent**, **abolish**, **abolition**, **abolitionist**, **proletarian**, **proletariat**, **prolific**, **proliferate**, etc. The other main Latin form is **altus** (=high, tall) which occurs in such Latin words as **alto**, **contralto**, **altissimo**, **alto rilievo**. In English it also occurs in such words as **altitude**, **altimeter**, **exalt**, **exaltation**, etc. Note here that each and every Indo-European root-word in the same or variant form or forms occurs in a number of Indo-European languages which are more than a hundred in total, and that, as stated in the last chapter, no attempt has been made in this work to state them all.

Now, in Indo-European the etymological case of this root-word **al** (**al I**) is as simple as can be compared to most other Indo-European roots which have travelled through the maze of Indo-European phonetic correspondences. Considering the journey of such an Indo-European root-word to English alone, the fact of the matter is that an Indo-European root-word may appear in Germanic (and there is High German and Low German) and pass on to Anglo-Saxon and from there to English. It may also have another Germanic form which appears in Scandinavian and then passed on to English. In a very different form it may also appear in Latin which may pass on to French and get bombarded by French sound changes and occur in English in a radically disguised form. English, however, may also get the same Latin form virtually unchanged straight from Renaissance scholars. The same root-word may also occur in Slavic (Russian, Ukrainian, Polish, Czech, Slovak, Serbo-Croatian, Slovenian, and Bulgarian) or Celtic (Irish, Scots Gaelic, Welsh, Cornish, Breton, etc.) or one of the languages of India and then be borrowed by English in a totally different form. The same root-word, of course, may appear in Greek and occur in a number of modern English scientific terms.

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It may also be noted that some Indo-European consonant-shifts have taken place during different periods of time. For instance, there is the first Germanic consonant-shift and the second consonant-shift. As Pei-18-19 points out, it is because of the second consonant-shift (Gothic or Anglo-Saxon p, t, k, already shifted from earlier b, d, g further shifted respectively to pf, ff or f; zz - later represented by z or ss -; and kh - later ch -) that modern English and modern German differ so strikingly even though they belong to the same Indo-European fold. Thus, considering the above noted linguistic factors and many such others which have affected the Indo-European root-words at different points in time and in different geographical areas of the world, the odds against scholars to arrive at a single Indo-European root-word the shape, form, and meaning of which even remotely resembles the shape, form, and meaning of a word in the supposedly isolated and unrelated Dravidian are forbidding if not astronomical. Each and every time the concerned scholars have arrived at such an Indo-European root-word it is not short of a miracle. In view of this not more than two or three dozens of Indo-European root-words in their genetic relationship with Dravidian seed-words are needed to prove Dravidian as the common source of Indo-European, because the fact is that the existence of those Dravidian seed-words in Indo-European also proves that there must be more of them in it because the vocabulary of the Dravidians who sowed them could not have been limited to those words alone. To this picture must be added the fact that, as we witnessed earlier, Dravidian, in spite of her great age still has the phonetic correspondences, her birthmarks, which she has bequeathed to her European languages.

2. **al II** = beyond, other (JS-5).

The Dravidian seed-word of this IE root is *elo* which denotes: the other, the other one (919-Ta). Further note that this root is entwined with other Dravidian seed-words such as *ala* which denotes: to measure, limit, define (295-Ta); *ale* = measure, to measure (Ka). This is clear by the fact that this IE root **al II** has given rise to such measuring terms as *paralox*, and JS-5 notes that distances across space are measured by *paralox* or by light years. In this regard, note that the related Dravidian words in the same group 295 denote many meanings related to measure. For instance, *alavu* = measure, extent, size, number (295-Ta); *alavu* = measure, measure of time, capacity (Ma); *alate* or *alte* = measure, extent, measurement (Ka); *ala* = to measure (Kod); *alate* = act of measuring (Kod); *lavu* = dimension, magnitude (Te); *alavai* = measure, bounds, limit (Ta). Inasmuch as measuring involves numbers and calculation, note also another DR. seed-word *alaku* = number, calculation (238-Ta).

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In view of the fact that the same root has been incorporated in such terms as *allopathy* = medical treatment opposed to *homeopathy*; *allograph* = written by another, as opposed to *autograph*, it may be noted that this root **al II** in its employment as denoting the sense of negation or opposition also seeks relationship with the Dravidian seed-words such as *all* = is not that, not thus (234-Ma); *al-* = to be not so and so (Ta); *ala.d* = which is not so and so (Ko); *allada* = being not so or that (Ka); *ala* = certainly not, not a bit of it (Br). Also note that in the same group 234 the other Malayalam word *allate* denotes: else, otherwise (234-Ma), and that in Latin *aliter* connotes the sense: else, otherwise (Ltc-35-36).

3. **al III** = wander, go (JS-6-7).

The Dravidian seed-word of this IE root is the Kannada *ale* = to wander (240-Ka). Note also that in Kannada *alaku* = to move about (Ka); *aleta* = act of wandering (Ka). The root occurs in such IE words as *ambulate*, *circumambulate*, *perambulator*, *amble*, *preamble* *hallucinate*, etc.

Further, note the important fact that even though the above noted IE roots **al I**, **al II**, **al III** are reconstructed exactly alike but denote different meanings, Dravidian has illustrated her genetic relationship with them and enlightened some related subjects. The significance and implication of this can not be exaggerated.

4. **amma** = sound of suckling, baby talk (JS-7-8).

JS-7 states that this root *amma* is baby talk, a reduplicated form of another root **ma** (**ma II** = imitative of a baby's cry, or noise when suckling - JS-224-5), and that it connotes sound of suckling. He also states that this root has given rise to the Greek word *mater* = mother,

and such other words as mama, mamma, mammary, mamilla, mammal, Mammalia, etc. That this root amma relates to the word mother is not surprsing when we realize that in Dravidian the seed-word **amma** precisely denotes: mother (183-Ka; Ma; Ta; Te, Go; and in many other DR. languages).

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Further, the fact that the association of the word amma with the word mother, and the association of a mother with breast and milk for her offspring is neither accidental nor coincidental in Dravidian becomes clear when we realize that in Dravidian, ammi = mother's breast (181-Ka); ammam = woman's breast, food of babies (Ta); ammanni = nipple (Ma); ammanni = nipple, teat, breast (Ka); amani = nipple (Tu). In addition to these Dravidian words note also that in Dravidian mama denotes: milk, (4703-Pa); mammu = food (in children's language) (Ka); mamma = breast (Tu). Dravidian, the common source of Indo-European, illustrates the linguistic basis why Indo-European words such as mama, mamma, mammary, mamilla, mammal, Mammalia are associated with this root **amma** and that the evidence for it does not rest on the conjecture that the root represents baby talk or the sound of suckling. It is, therefore, least surprising that this root which is entwined with all these Dravidian seed-words gave rise to Greek mater = mother. Here, note also the Dravidian seed-words muto = mother (4954-Go); mutuvor = mother (Ta).

5. **an** = on (JS-8).

Note that the derived Greek word of this IE root is ana which denotes: up (JS-8 also correctly points out that this Greek ana denoting: up is used as a prefix extensively). Here, note the Dravidian seed-words: an = upper part (110-Ta); anna = upwards, above (Ma). It is not insignificant that JS points out God in this context by quoting the term anathema which he defines as things devoted, at first to God, and later to the devil. Here, note that in the same group 110, there are the Dravidian words annal = god (110-Ta); annal = high, God, especially Arhat (Ma). JS also states that this root connoting the sense of joining or collection relating to a person or a place is also used as a suffix in terms such as Lincolniana, Americana, which denote a place or a people united by a common factor. Here, note that in Dravidian ana = to be joined, united [[as a people]] (120-Ta); ani = to join with [[as people]] (Ta); anayam = vicinity, neighborhood [[as people belonging to the same place or vicinity]] (Ma); and- = to be in the same place with (Ko); anasu = a throng, that holds firmly together [[as a people of a nation firmly hold together]] (Ka); anagu = to mix or mingle freely [[as a people belonging to a nation do]] (Te); antalu = crowd, crowds (Te). Note that the matter written within square brackets is not stated in the dictionaries we are consulting; it is stated in order to further enlighten the context of the meaning or meanings denoted by the concerned words. The matter written within parentheses, however, is stated within parentheses in the dictionaries themselves.

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Another important fact is that this IE suffix had been already formed and used in Dravidian itself. For instance, in Dravidian, a Kannada man belonging to the Kannada land is referred to as knnatan, kannatikan, kannatiyan (1284-Ta); a Tamil man belonging to the Tamil land is referred to as tamilan (3080-Ta), and so on. Note further that the element an, which occurs in such words as Russian, German, European, etc., is not the only suffix which has already been used in Dravidian as such. For instance, the English element er from Latin arius = one who (JS-66) which is in such English words as butler, carpenter (JS-66 gives such other examples as teacher, preacher, gambler, etc.,) has also been used in such Dravidian words as medara = man who plaits baskets, mats, etc., of bamboo splits, man of the basket-maker caste (5092-Ka). In Dravidian Telugu also, medara not only denotes: a basket maker, but the basket making caste (5092-Te). In Dharwad Kannada dialect areas the word neketa denotes not only the weaver of clothes but the weaving caste of people. As noted in the previous chapter in relation to the root-word **pele** (which occurs in such Indian place-names as Trichinapalli, and in American place-names such as Minneapolis), the experiment of using words as suffixes had already been tried, tested, and successfully adopted in the mother speech of Indo-European: Dravidian. Thus it is clear that even as the Dravidian words, the "bricks" were shaped and formed in time to accommodate the grammar, intonation, etc., of Indo-European, Dravidian lent a helping hand in such processes.

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6. **ank** = bend, something bent or curved (JS-14).

The basic meaning bend of this Indo-European root-word is denoted by the Dravidian seed-word an or anu = bend (408-Ka). Note also anke = a staff to lean upon [[a walking stick with a curve at the top; something bent or curved as the meaning of this root denotes]] (Ka). It should be noted that in colloquial Kannada, in order to say something is bent or bent repeatedly, the expression anka-donka is used. The word donku means = to bend, a bend, a curve, state of being bent, curved (2054(a)-Ka), but since the meaning of anka has not been popularly known with respect to something bent, it has been thought that anka is merely a meaningless accompaniment to the meaningful word donka. But today Indo-European has shown us that **ank** = bend is a variant of the Dravidian word anka and that both of them have been born out of an or anu = bend (408-Ka). In view of the fact that this root is also defined as something bent or curved, note further that in Dravidian onki = hook, gold armlet of a curved shape (5210-Ka).

7. **ano** = ring (JS-14).

As its derived Latin words anal and anus connote, this IE root denotes the sense of roundness. Here, note the Dravidian seed-words ani = roundness (398-Ka); ani = round, spherical, globular (applied to pearls) (Te). Note also that the root-word is also in such other DR. words as ungara or ongaram or ungra all denoting: ring (572-Ka; Kol; Nk(ch)); untai = anything round or globular (664(b)-Ta); und = roundness (Ma); unda = round (Te). Note that the word underaka- = ball of flour used in Sanskrit has genetic relationship with Dravidian - see at the end of 664(b).

8. **ap, apo** = to reach (JS-15-16).

The Dravidian seed-word of this Indo-European root is epa = to reach (809-Kui). A derived word of this root is English post = behind, after, afterward (JS-15) which as a prefix occurs in a number of words such as postgraduate, postnuptial, post-facto, post-mortem, etc. Here, note that this prefix post is a cognate of Dravidian word pista which denotes: subsequent, later [[afterward]] (4205-Kur). As we proceed further in this chapter, the point that a number of Dravidian words have performed as prefixes, suffixes, etc., must be noticed even when it is not so repeatedly pointed out. The fact that Dravidian words were put to use as prefixes, suffixes, etc., in Indo-European is not only additional proof of Dravidian identity of the common source of Indo-European, but it also illustrates that Dravidian elements were put to much more extensive use in Indo-European than in Dravidian.

Some of the derived words of this root **ap, apo** are: aptitude, attitude, adapt, inept, apex, apposite, component, compose, compound, depose, deposit, expound, expose, interposition, juxtaposition, opponent, oppose, pose, position, positive, posture, preposition, propound, propose, provost, purpose, repose, suppose, supposition, transpose, etc.

9. **ar I** = reckon, arrange, fit; join, joint (JS-16-18).

This IE root is entwined with more than one DR. seed-word. For instance, note the Kannada word arivu = perception, knowledge (314-Ka); ari = to know (314-Ka); ari = to know, ascertain, understand, perceive (Ta); ary- = to know (To); ari = to find out (Kod); arake = searching, enquiring (Ka). JS-16 points out the word arete = virtue. Here, note that it is a cognate of DR. ara = virtue charity, alms (311-Ma); aran = sacrificer (Ta); aravan = one who is virtuous, virtue, god, Buddha (Ta). As to the meanings fit, join (of this IE root), note that in DR. uru = to be joined (710-Ta); uru = to be fit (Te). As to the meaning arrange of this root, (the derived Greek word arithmos denotes: arrangement - JS-16) note in Kannada erpadu = arrangement (905-Ka); erpadisu = to arrange, set in order (Ka); erpatu = arrangement, system (Te). Note also that Greek armos = harmony, is one of the derived words of this root, and that in DR. ori = to be united in harmony (990(a)-Ta); orima = harmony, friendliness (Te). Note that Latin arma, English arms, are also derived from this root. Here, note that in DR. irumpu = weapon (486-Ta). The root occurs in such names as Aristides, Aristoteles, and in words such as read, reason, reasonable, artist, artisan, artifice, article, aristocracy, arma, arms, logarithm, arithmogram, etc.

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...a](#)10. **ar II** = burn, dry (JS-18).

As is the case with numerous other IE roots, this root also is entwined with more than one DR. seed-word. For instance, in Kannada uri = to burn, burning, blaze, flame (656-Ka); [[note that arson is one of the derived words of this root]]; uru = to burn (Ta); urika = one who burns, a passionate, angry man (Ka); [[note that ardor is one of the derived words of this root and that passion is denoted by this DR. seed-word]]; eri = to burn, blaze (811-Ta); erivu = zeal (Ma); er = to kindle fire, burn (Konda). Note that Latin ardor denotes: flame, burning, heat, and arde = to burn, glow, be on fire (Ltc-56). As to the meaning dry of this IE root, note that in DR. the word or denotes: to dry (1073-Go); or- = to dry (clothes, etc.) (Konda).

Another IE root which also denotes: burn (it also denotes: surge) is **aidh** (JS-3). The DR. seed-word of this root is ode = to burn (978-Malt). Note that Old English an aelan is pointed out by JS in this context. Here, note that in DR. analv- = to burn, blaze, be hot (327-Ta); anal = fire, heat (Ma); analu = heat (Ka). JS also points out Latin aedes = hearth. Here, note that in Dravidian atu = to roast, fry (76-Ta); atuppu = fireplace for cooking, oven (Ta); attil = kitchen, place for performing sacrificial ceremonies (Ta); atuppu = hearth (Ma). Note also that this Latin word aedes = originally a dwelling, room, rooms or a house (Ltc-24). Here, note that in DR. ide = room, place, abode (434-Tu).

11. **ar(e)** = plow, to plow (Pei-105).

Pei-105 notes that this root becomes Latin aro = to plow which gives rise to such Anglo-Saxon words as earth, ierth, earthen, earthquake, earthly, earthing, etc. The DR. seed-word of this IE root is are = a plough (198-Malt). Note also the related Tamil word araka = a plough with bullocks (Ta). Some of the other related DR. words are ura = ploughing (688-Tu); ur- = to plough, harrow (Nk). Pei-105 derives the word arable from this root. Here, with the correspondence between r and l (which occurs both in Dravidian and Indo-European) in mind, note the DR. words in the same group 688 such as u.l- = to plough (198-Kd); ulu = to plough (Ta); ulavan = ploughman (Ta); ulma = tillage (Ma); ulavan = ploughman, farmer (Ma). Also note uruni = plant in the ground as a seed or shrub (763-Tu); urs- = to transplant (Konda). Note that, in order to keep the length of this text manageable, numerous Dravidian seed-words which involve and illustrate the phonetic correspondence between r and l are not cited, but the scholars may realize their presence on their own by going through DED or KTK.

[DN](#)12. **ari** = ruler (JS-18).

This IE root is in such DR. seed-words as arasu = king, lord (201-Ka), arayan = king (Ma) arachu = kingliness, king, kingdom, government (Ta); arai = politics (Ta); ara-mane = royal dwelling, palace, court, government (Ka; mane = house - 4776-Ka); arasu = king, monarch (Tu); arasi = queen (Ka). Note that JS-18 points out that Aryan derived from this root is the self-given name of the Aryans. Note also that in Romany, rye denotes: gypsyleader (JS-332), and that in DR. irai = chief, king, master (527-Ta); iraivan = chief, master (Ta); ere = state of being a master, a master (Ka); era = lord (Te).

13. **?arkh** = begin, take the lead, ruler (JS-18-19).

In order to understand this IE root **?arkh** denoting ruler [[king]], we should remember that in Dravidian ch (written as c in DED) many times corresponds with k and that this correspondence can be easily witnessed often within the same groups in DED, and also that many times k corresponds with kh as in kaman = khamna, both denoting forest (1228-Go). Thus the Tamil arachu > arku > arkh. The word arachu in Tamil denotes: king, kingdom, government (201-Ta). Note here that ch in some English words (such as archaic, archaeology, etc.) is pronounced with k sound while in some others (such as the word archbishop), it is pronounced with ch sound. Here, note such Tamil words as arachan, araichan denoting: king [[ruler]], araichu denoting: kingliness, king, kingdom, government (201-Ta); the Malayalam words such as arachan = king, arachu = royalty, constitution (Ma). That is, **?arkh** and the above noted arachu reflect the pronunciation of k = kh (as ch is sounded in the word archaic), and ch (as ch is sounded in the word archbishop) respectively. That there is also correspondence between g and k in DR. can be witnessed within numerous groups in the DED; (we witnessed this with illustrations in the previous chapter). It is because of this correspondence between g and k

(as well as between k and kh, as noted above) that we, today, have such related words as argas = to begin, take upon one's shoulder [[as a king or a ruler would do]] (231-Kur) which shows semantic and phonetic relationship with this IE root reconstructed as ***arkh** which denotes: begin (JS-18-19).

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14. **at** = go, the going round of the year (JS-19).

JS-19 notes that the meaning of this IE root is related especially to the going round of the year and points out the derived Greek word *etos* = year (JS-441). In this light note the DR. seed-word *attai* which denotes: every year (5153-Ta). Note also that most of the words in this group 5153 denote: this year, last year, yearly, two years before last, year after next, next year, etc., which connote the sense of the going round of the year. That the root denotes: go is also correct because *atu* in Dravidian denotes: to go (347-Ta); *atu* = to be in motion [[as the year]] (Ka).

15. **atr** = fire, fire-blackened (JS-19).

The meaning: fire of this root is also pointed out by the DR. seed-word *at-* = to catch fire (76-Kuwi). Note that the connotation: fire-blackened, and fireplace are also denoted by the related DR. words of *at-* in the same group 76. For instance, *atu* = to roast, fry (76-Ta); *atk-* = to set fire to, burn (heaps of hacked fire-wood before starting *poru* cultivation) (Konda); *atukkalai* = kitchen (Ta); *atuppu* = fire-place for cooking, oven, fire in the oven (Ta); *attil* = place for performing sacrificial ceremonies (Ta); *atuppu* = fire-place, hearth, oven (Ma). That there is the connotation of sadness (because the derived word in Latin *atrabilious* is the translation of Greek word *melancholy* = black bile the excess amount of which was supposed to cause sadness) is not without significance, because in DR. *itar* = distress, trouble, affliction (435-Ta); *itumpu* = cruelty, oppression, tyranny (Ta); *itumpai* = suffering, affliction, distress, calamity, evil, harm, injury, disease, poverty (Ta); *itar* = trouble, grief, impediment, hindrance (Ma); *otukku* = to subjugate, subdue, rob, restrain (954-Ta); *otukkam* = gradual sinking (of circumstances, of the powers of the body) (Ta); *otukkuka* = to finish, destroy (Ma); *otuvu* = the end (Ma).

16. **aud** = speak, sing (JS-19).

The seed-word of this IE root which denotes a basic meaning is the Dravidian Kannada word *adu* = to speak (347-Ka). Note that words such as hymnody, melody, prosody, rhapsody, etc., are derived from this root **aud** = speak, sing, and this is not surprising because another Kannada word *hadu* which denotes: to sing (KTK-1648) is often pronounced in the daily speech as *adu* (note here that KTK-151 points out that *adu* 4 is *hadu* 1 meaning: to sing). Further note that yet another Kannada word *hadu* which is also often pronounced as *adu* (KTK-151 notes that *adu* 5 is *hadu* 2 meaning: a song) denotes: a song (KTK-1648).

17. **au(e)** = water, wave (JS-19-20).

See under **ugu**, **ud**.

18. **auku** = cooking pot (JS-22).

The Dravidian seed-word of this root is *akal* which denotes: small earthen pot having a wide mouth [[which is used for various purposes including cooking]] (9-Ta). The related DR. words are *akalam* = large earthen pot, jar (Ta); *aguli* = a kind of flat vessel (Ka); *agoli* = a large vessel (Tu); *agle* = pot (Ga). JS-22 mentions Germanic oven in this context. Here, note that in Dravidian *avi* denotes: oven (App-12-Ka).

19. **(aw)es** = to grow light (Pei-169-70).

This root is entwined with Dravidian seed-words such as *ese* = to shine, appear, be brilliant (778-Ka); *esagu* = to shine, appear, arise (Te); *esalaru* = to shine, flourish (Te). In Latin, the derived word *aurora* denotes: dawn. Here note that in DR. *er* denotes: sun (869-To), and *eru* = to rise, ascend (as the heavenly bodies) [[as the sun]], climb, spread, be diffused [[as the light of the sun]] (916-Ta); *eru* = to increase, ascend, mount, climb, rise [[as the sun]] (Ka); and the related words in the same group 916 are *regu* = to rise (Te); *repu* = morning, dawn (Te). Also note *eri* = to shine, glitter (861-Ta); *erippu* = luster, brightness (Ta); *erikka* = to shine (as sun) (Ma); *erippu* = sunshine (Ma).

A point regarding another IE root **dei** = the bright sun, from which JS-54 derives the English word *day* may also be noted here. Note the DR seed-words of this root **dei** which are *edde* = sunshine (869-NK(ch)); *ed* or *eddi* = heat of the sun (Go); *yaddi* = sunlight (Go); *de* = day, sun, sunshine, time (3774-Br). Note also that from the root **dei**, Sanskrit *Dyus*: god of the sky and weather, Greek *Zeus* (genetic *Dios*), etc., are derived.

Note also that because JS treats the IE *w* as *u*, he writes the root **(aw)es** as **aues** = dawn (JS-21). Here, note the other DR. seed-words *vev-* and *vey-* denote: to dawn, daybreak (5554-Pa).

20. **ayos** = metal (Pei-112-3); **aïos** = metal, ore (JS-4).

It is to be noted that JS-4 renders this root as aios and defines it as metal, ore. Pei-113 notes that this root in the form ar develops into ore and a similar Scandinavian form yields ore and ore (coins of different Scandinavian countries). In Anglo-Saxon the root appears as iren from which the word iron has developed. Here note the DR. seed-words ayir = any ore (192-Ma); ayir = iron dust (341-Ma). Note also that the Latin form is aera (aes, from root **aer**-) which denotes: copper, and that it is a cognate of Dravidian eruvai which in Tamil denotes: copper (817-Ta). Also in Tamil and Malayalam irumpu denotes: iron (486-Ta; Ma).

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[Home](#)[Bā Ne](#)[Si](#)[Re](#)[La](#)[E-](#)21. **baba** = babble (JS-22).

As we begin to note the IE root-words beginning with b, it is important to keep in mind that out of four literary Dravidian languages (Kannada, Malayalam, Tamil, and Telugu) two of them namely Tamil and Malayalam have a total of four words beginning with b (Tamil has one, and Malayalam three including the one in the Appendix in DED). This is because there is great correspondence between b and p in Dravidian which we noted in the previous chapter. Because of this, Tamil and Malayalam and a few other Dravidian languages will have to approach the IE roots which have initial b in them with the words which begin with p. The other Dravidian languages which have less number of words beginning with b are Irula, Palu Kurumba, Alu Kurumba, Belari, Naikri, Naiki of Chanda. Toda does not have any such words listed in DED. On the whole, a number of Dravidian languages, especially Kannada, Tulu, Telugu, Gondi and a few others have a remarkable number of words which begin with b, and as was noted in the previous chapter there are a number of groups in DED which have nothing but those words which begin with b, and many of them denote basic meanings underscoring their great antiquity along with the words beginning with p in Dravidian. Many of these languages with greater number of words beginning with b will approach IE root-words beginning with b, with seed-words which have either initial b or initial p, or sometimes with words which have both initial b and initial p. That in Indo-European **b** becomes p in Armenian and Gothic (Pei-24) may be recalled here.

The DR. seed-words with which this IE root **baba** denoting: babble, is entwined connote different sounds made by the mouth. For instance, bobba = loud cry, shout, scream (4526-Te); bobbe = yell, shout, loud sound (Ka); bobberi = to bawl (Ka). An important point to be noted here is that in colloquial Kannada (Dharwad dialect) the expression pya-pya (pya reduplicated) is used to signify stammering or babbling; but this commonly used Kannada expression is not listed in DED.

In view of the fact that this root has given rise to the word baby, note the DR. seed-words papa = babe, infant, child (4095-Te); pap = baby, child (Pa); papa = small child (Ka); pap = child, young one (Ga). Germanic bube = boy, is suspected of coming from this root. Here, note that in the same group 4095, papadu = boy (Te). The word barbarian (an uncivilized individual or outsider who can not speak correctly), derived from this IE root **baba** (= babble) has relationship with DR. words such as ber(u) = state of being separate, apart or different [[as a barbarian compared to a civilized person]] (5548-Ka); breenju = stranger, unknown man (Kui); porabiga = stranger, alien (4333-Ka); pirar = outsiders, strangers (Ta); purattavan = foreigner, stranger (Ta), and with barbarre (bar reduplicated) = to prattle [[babble]] (5230-Malt); barbarrna (bar reduplicated) = to talk loudly, chatter noisily [[babble]] (Kur).

22. **bat** = to beat (imitative) (JS-23).

The DR. seed-words of this IE root are bettu = to strike forcibly into (5478-Ka); bettuni = to beat (Tu); and with b = p correspondence, pettu = to beat (as with hand, staff, hammer, etc.) (4389-Ka); pettu = stroke, blow, knock, to beat, hit (Te); pet = beating (Ka); potu = to beat (4581-Ta). In view of the fact that JS states that this root is imitative, note that in DR. Kannada pata or pata-pata (pata reduplicated) denotes: sound imitating applying blows or kicks (3841-Ka). Note that Latin battuo denotes: to beat, knock (Ltc.74), and that in Kannada bettu denotes: strike forcibly into (5478-Ka).

23. **be1** = strong (JS-24).

The DR. seed-words of this IE root are bal = to grow strong (5276-Ka); bala = strength, (Tu); bolu = strength (Ka); balme = strength, might (Tu); and in the same group 5272, with the correspondence between b and v which occurs in DR., note the words val = strong (5272-Ta); vali = strength, power (Ta).

24. **beu**, **bhe1**, **bhleu** = swelling, flowing, flowering (JS-24-25).

As we begin to deal with IE roots which begin with bh, it is important to observe that **bhe1** and **bhleu**, which begin with bh have a variant beu which begins with b. That is the correspondence between bh and b occurs in these root-words themselves. Also note that many other IE roots which begin with bh have given rise to words which begin with b. For instance, the words beech, buckwheat, bark, book are derived from the root **bhago**

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(JS-27-28); bast and baste are derived from **bhasko** (JS-29); bank, bankrupt are derived from bheg (JS-31); Italian bardello, French brothel, Germanic forms denoting bole, bore, board are derived from **bher II** (JS-36), and so on. Even words beginning with p are sometimes derived from the IE roots beginning with bh. For instance, Greek pistis, pistology are derived from the root **bheidh** (JS-31); Greek pakhus, pachycardian, pachyderm, etc., are derived from the root **bhengh** (JS-35). These points are important to keep in mind because even though Dravidian still has a few words which begin with bh (for instance, bhandu = rudeness (3902-Tu); bhedre = tomato (4406-Nk); bhandana = to wither (4004-Go); bhisurkana – to slide (4131-Go), etc.), and with ph (for instance, phar = big (4411-Nk); phugay- = to swell (4469-Nk); phuki = honey (4345-Go), etc.), the element bh has corresponded with b on a large scale, and that b largely corresponds with p and sometimes with v.

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The IE root-words **beu**, **bhel**, **bhleu** (one of the meanings of which is swelling) are entwined with more than one DR. seed- word. For instance, **ba** or **bayu** = to swell (5350-Ka); **bavu** = swelling (Ka), (and with the correspondence between **b** and **v** in Dravidian), **valu** = to swell (5377-Ta). As regards the meaning: flowing which is also one of the meanings given to these roots, note the Kannada word **bali** = to flow out completely (5296-Ka). As regards the meaning: flowering, note the Tamil words **vey** = to blossom, and **veyul** = blossoming (5519-Ta).

In this context JS-24 notes **Flora**, the name of the Roman goddess of flowers. In Latin **floreo** denotes: to bloom, flower (Ltc-251). Here, note that in DR. **pul** = flower (4345-Ga). In this connection JS also mentions **Phillis**, flowering maiden; Latin **puella** = girl, maiden (Ltc-487). Here, note that DR. **pilla** denotes: girl, young (4198-Te); **pello** = bride or young woman (before she has had children) (Kur); **pilla** = daughter, woman (Kol). In view of the fact that JS-24 also points out that **Phillis** is used as a name for a pretty waitress, note that in DR. **pilla** = that which is small or pretty (4198-Ka); **pello** = maidservant (Kur); **pell** = maidservant (Kur).

JS notes that Greek **phullon** meaning leaf is a derived word in this context. Here, note that in Kannada **pul** denotes: grass [[blade of grass]] (4300-Ka). In colloquial Kannada **palya** denotes: any garden green (KTK-959; note that this Kannada word **palya** is used to denote only leafy vegetables or greens). The Dravidian word which we should also note here is **ela** = leaf (497-Ka), because between Dravidian **palya** = leafy green and the other Dravidian word **ela** = leaf it is to be observed that the initial **p** has disappeared according to the phonetic phenomenon which, as we noted above manifests in these languages even though, for clarity sake, we continue to call some of them Dravidian, and the others Indo-European.

Note that the Greek word **karyon** denoting: nut, is also a derived word from this IE root. Here, note that **kuru** in Tamil denotes: nut (1781-Ta); **kuru** = kernel, nut, especially of jackfruit (Ma). JS notes that Latin **caulis** meaning: stem, is also a derived word here. Now, note that in Malayalam **kal** denotes: stem (1479-Ma), and in Tamil **kal** denotes: base (of a tree) (Ta). Also in Tamil, **Kalai** denotes: stem of sugar cane (1370-Ta). JS also notes the word **buccal** = puffed out cheeks; **bouche** = mouth (in French). In colloquial Kannada **bach-bayi** denotes: toothless mouth. In Gondi **buka** or **bukka** denotes: cheek (4242-Go). In Kui, **bukkuli** denotes: fat faced, with cheeks puffed out (Kui). Another derived Latin word **fluo** denotes: to flow (Ltc.251). Here, note that in Tamil **poli** denotes: to flow, pour forth, overflow (4556-Ta). JS also points out Germanic **poke**, the diminutive of which is **pocket**. Note here that in Kannada **bokkana** denotes: pocket in a coat, betel pouch, beggar's bag, horse's grain bag (4458-Ka). Another derived word which JS states in this context is **blister**. Here, remembering that (as we noted above) there is great correspondence between **b** and **p** in Dravidian (an imprint of which in Indo-European occurs between **b** and Gothic **p**), note that **pollu** in Tamil not only denotes: blister, but swell which is one of the meanings of the roots **beu**, **bhel**, **bhleu**. The English word **bubble** is another derived word here. And in Kannada and Tulu **bobbuli** precisely denotes: bubble (4525-Ka; Tu). We are witnessing that the close resemblance between the DR. word **bobbuli** and the English word **bubble** is neither accidental nor due to coincidence. Identical shape and form of or close resemblance between a number of Dravidian and Indo-European words and their meanings had been already forecasted correctly by the fact that in spite of the great period of time which has elapsed since the ancient Dravidians left India for Europe, Dravidian to this day showcases her phonetic birthmarks which she bequeathed to her offspring: Indo-European.

25. **bha I** = to speak (JS-25-26); **bha** = to speak (Pei 191-92).

Remembering again that it was pointed out above that there has occurred a large correspondence in DR. between **bh** and **b** and that **b** has correspondence with **p** (see above), note that the seed-word of this Indo-European root is **bayi**, and it goes further than what is defined by the root **bha I**. It not only denotes the place of utterance, the mouth, but the meanings: speech, utterance (5352-Tu). The related IE word **phasis** = speech (JS-25) has its genetic relationship with DR. **pesna** = to command (4430-Kur); **peska** = command, order, precept (Kur). With the correspondence between **s** and **ch** which occurs many times in DR., note the related DR. words in the same group 4430: **pechu** = to speak, talk, tell, converse, say, recite, praise, make noise (4430-Ta); **pechchu** = speech, speaking, language, praise, talk. report, word (Ta); **pechchu** = speech, language (Ma). Greek **pheme** = voice is derived from this IE root and it has genetic relationship with the DR. word **pammu** = to sound (3932-Ta).

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Incidentally, note here that another similar sounding DR. word is pammu or pa.mu which denotes: ripe fruit (4004-Ir), and that it has its cognate in Latin pomum = any kind of fruit (Ltc.456).

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The English word blame is also derived from this root and it has its genetic relationship (with the correspondence between b and p in mind) with DR. words pel = to utter, say, speak, narrate, tell, rumour [[bad things about another person; blame]] (4430-Ka); pelige = saying, notoriety (Ka); polle = slander, tale bearing, (4304-Tu). Note that many times IE words as compared to their corresponding DR. words show an absence of vowel or vowels in them as shown by the above noted English word blame and the corresponding DR. words pel, pelige, polle.

Pei-191-92 points out that the same Greek phemi gives rise to the noun phone = sound which in its turn has given us such words as phonic, phonetic, phonetician, phonology, phoneme, phonemic, telephone, phonograph, symphony, etc. In view of the fact that the noun phone = sound is ultimately derived from the root **bha I** = to speak, it is not surprising that in DR. pani = to speak, say, saying, word, comand (3887-Ta); pannu = to speak, say, talk, sing (Ta); pon0- = to talk in assembly (To); pont = speech, words (in songs) (To); panpini = to say, tell, inform, narrate, teach (Tu).

26. **bhag** = share (especially food) (JS-27).

JS correctly notes here that the word Bhaga, god of wealth, used in Sanskrit, literally: Distributor. Note here that in Tamil paku denotes: distribute, apportion, divide, give (3808-Ta), and the related Tulu word in the same group 3808, pangu denotes: share, proportion (3808-Ta). In view of the fact that Greek phagein = eat; sarcophagus (stone that "consumes"), and lithophagous (eating ones way through stone) are mentioned by JS-27, note the DR. word bokku which denotes: to eat greedily, stuff the mouth and eat voraciously, gobble (4897-Te). Observe that JS notes that the term phagocyte was coined in 1884 by Elie Metchnikoff who stated: the blood corpuscle "stuffing a bacterium in its jaws, engulfer of the invaders."

27. **bhagu** = elbow, shoulder (JS-27).

The DR. seed-word of this IE root is the Kannada word pegal = shoulder (4172-Ka). Note that this word is almost always spelled and pronounced in Kannada as bagalu (in Dharwad Kannada dialect it is always pronounced as bagalu) denoting the same meaning: shoulder; but DED gives only the above mentioned form pegal. Note also that in Latin scapulae denotes: the shoulder-blades (Ltc.537), and that in DR. sukoli denotes: shoulder-blade (2696-Kui).

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28. **bhar** = bristle (JS-28-29).

This root is fused with more than one DR. seed-word. In Kannada parate denotes: state of being bristled, bushy or curly [[as a full beard would be]] (4022-Ka); parattai = shaggy, bushy hair (Ta). (with the correspondence between b and v in DR.) this root is also fused with Tamil veri = to stand stiff, stand on end as hair (5439-Ta). In light of the fact that beard is basically hair (hair on the chin), note that in Kui buri or buru = hair (4358-Kui), and that the Latin form barba denotes: the beard (Ltc.73), [[which is hair on the chin]]. Note also that in DR. kafy denotes: hair of a god or of priest of ti- dairy (1325-To), and in French coiffure denotes; barber. Note also that in Kannada birasu = hardness, coarseness (as of beard) is mostly used with reference to stiff or course hair, especially on chin. It is not surprising that KTK-1121 has used this word birasu in relationship with hair as an example of the use of this word.

29. **bhareku** = crowd, stuff, cover (JS-29).

As regards the sense cover, this root is entwined with Dravidian pirk-(-h-) = to cover (4188-Kuwi); pirk- = to cover or envelop completely (as a dead body with a cloth), cover, mask (Konda); prak- = to cover (4008 - Pe); porkkuka = to wrap, cloak (4590 - Ma). Note that Latin operio (ob-pario) denotes: to cover (Ltc.412), and that in Dravidian por = to cover, envelop, wrap oneself in (4590-Ta). As regards the meanings crowd, and stuff denoted by this root, note that in DR. Tamil piranku = to be densely crowded, grow large in size [[when something is stuffed in to a sack, bag, etc.]] (4425-Ta).

30. **bhasko** = gathering, bundle (JS-29).

In light of the derived Greek word bast which JS-29 says first meant to sew with bast, as is usually done in biding, note the Dravidian seed-words besike = state of being soldered or firmly united, close connection, composition; bese = to unite firmly, be united [[as in a bundle]] (5468-Ka); poska = to tie up in a cloth [[to make a bundle]] (4479-Kui); peska = to gather up (pl. action peska) (4423-Kur); pesna = to gather up (Kur).

31. **bhau(t)** = knock, strike off, end, stumpy (JS-29).

Note the Dravidian seed-words of this IE root badi = bade = bodi = bode = to beat, strike, thrash, bang, pound, beating, blow (5224-Ka). JS-29 points out here that the German forms remained physical and that one of them gave rise to beetle: a mallet. Note here that Dravidian forms also denote: a short thick stick [[stumpy]], cudgel, and as we just noted involve meanings connected with physical beating of various sorts. The word badige in Kannada denotes: mallet, hammer, cudgel, staff, stick (5424-Ka). The other DR. words to remember here according to the correspondence between b and p are pode = to beat, strike, beat off, beating, fell (a tree) (4252-Ka); putai = to beat, strike, thresh, blow (4252-Ta); bottuni = to beat (as a drum), hammer (as a netal), knock (as a door) (Tu). There are also pettu = to beat (as with hand, staff, hammer, etc.) (Ka); pettu = stroke, blow, thump, knock, to beat, hit (4389-Te); pet = beating (Ko). It is also to be pointed out here that a number of Kannada words very closely resemble the English words and denote the same meanings. For instance, English beat, hit, cut are variations of Dravidian forms: badi = to beat (5224-Ka); hode = to strike (KTK-1689); kadi = to cut (1125-Ka).

32. **bhe** = warm, (JS-29-30).

The Dravidian seed-word of this IE root is be.y = to be warmed, warm oneself (5517-Kod). JS-29 notes the word biddy = talkative old woman and says that chickabiddy refers to a chicken as a partly imitative term. Note here that in DR. patti = aged woman (4066-Ta), and pitte = chick, young bird (4154-KoI). Equally important is the fact that in colloquial Kannada, the expression piti-piti (piti reduplicated) is used to imitate a constant talking (such as done by some old women). The phonetic and semantic relationship between these above noted words is clear here also.

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33. **bhedh** = dig (JS-30-31); **bhedh** = to bury, dig (Pei-108).

In Dravidian, **patu** denotes: to bury, inhume, burial (4080-Te). If we understand that burying a dead body is laying it in a sleeping position, then the grave could be considered as bed. It is, therefore, in order that Pei-108 mentions the Anglo-Saxon word **bedd**, and both Pei and JS-30-31 point out the English word **bed** while dealing with this root which denotes: to bury, dig. That this understanding could not have but occurred to the ancients is pointed out by the fact that in one and the same group 3852, both **death** and **bed** are denoted by the related words. For instance, **patu** = to die, to lay horizontally, lie down to sleep or otherwise [[like permanently sleeping in death]] (3852-Ta); **patai** = bed, layer, stratum (Ta); **patai** = bier [[a temporary bed for the body before it is buried]] (Ta); **patappu** = bed (Ma). Another DR. word to be noted in this context is **puttu** = a grave (4376-Ma). In view of the fact that this root connotes the meaning of something being buried, and in view of the fact that sowing a seed is burying it, note also the other DR. seed-word **bede** = sowing (5401-Ka).

34. **bheg** = break (JS-31).

Regarding this root **bheg** = break, note the DR. seed-words such as **paku** = to be split, divided; **pakir** = to break (3808-Ta); **pikkuka** = to break in peices (4129-Ma). In view of the fact that JS gives the nasalized form **bank** let us note the DR. nasalized form **punk** = to break (4206-Ga).

35. **bhegu** = run (JS-31).

JS-31 mentions that Greek **phebesthai** = run in terror, and **Phobos**, the Greek god of terror, son of **Mars**, Greek god of war, in connection with this IE root **bhegu** = run. Here, note that the DR. word **payuka** denotes: to run against (as bulls), leap, rush out, flee (4087-Ma); and **paga** = to attack, fight, swoop down on [[as a god of war would do]], pounce upon, spring at, wrestle with, attack, fight (Kui); **paykkuka** = to cause to run, drive off (Ma). Note also that the root **bhegu** is also in the DR. seed-word **begadu** which denotes: fear (5465-Ka), and that **Phobos** is a Greek god of terror.

36. **bhei** = bee (JS-31).

This IE root is in such DR. seed-words as **phuki** = bee (4345-Go), **phuki** = honey (Go); **puki** = honey (Konda).

37. **bheid** = split (Pei-108-9; JS-31).

JS-31 defines this root also as strike, bite, in addition to the meaning split. This root is entwined with DR. seed-words such as **bita** = split (5473-Te); **podu** = splitting, to split up (4599-Ka); **petilu** = to split, crack, burst (4386-Te); **potlu** = to split (4490-Te). The word **fissure** is one of the derived words of this root. Here, note that in DR. **potu** = hole, opening, cleft (4599-Ta); **b.ot** = hollow in tree trunk (Ko); **pote** = cavern, hollow, hole in a tree (Ka); **bite** or **bidi** or **bidu** or **bide** = fissure, chinck, cervice, crack, cleft, chinck (5473-Ka). Pei 108-109 points out that this root gave rise to Anglo-Saxon **bat** which has become **boat** in English. Here, note that in DR. **pati** = small boat (4120-Tu); **putti** = boat covered with leather (4263-Te); **pataku** = small boat, dhoney, large boat (3838-Ta); **patuvai** = raft, float (Ta); **pada** = boat (Tu); **padagu** = large boat (Ka). In view of the fact that JS also defines this root as strike, note that in DR. **potu** = to strike, beat (4581-Ta); **pettu** = striking, stroke, a blow, to beat (as with hand, staff, hammer) (4389-Ka); **pettu** = stroke (Te); **putai** = to strike (4252-Ta); **potu** = battle (Te); **podu** = fight (Ga).

38. **bheidh** = trust (JS-31-32).

The Dravidian seed-word of this root is **pattu** = trust (4034-Ka). The root has given rise to some important English words such as **federal**, **Confederation**, **affidavit**, **faith**, etc. The Latin form is **fidere** (**fido**) with variants **fidare**, **fidavi** = trust. Greek form is **pistis** = faith.

39. **bheigu** = shining (JS-32).

The Dravidian seed-word of this IE root is **baga** = shining brightly (3802-Ka). It is often reduplicated as **baga бага** = shining brightly (Ka). Some of the derived elements of this root are Greek **Phoebe** = **Artemis**, goddess of the moon; **Phoebus** = **Apollo**, god of the sun.

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40. **bheI I** or **bher** or **bhrek** = shine, blaze, burn, shimmer like a flame (JS-32-34); **bhereg** or **bhreg** = to gleam, white (Pei-47-48).

Note that German variants -brecht and -precht (as in Albrecht, Rupperecht) show the correspondence between b and p, and JS notes the correspondence between l and r by giving the variants **bher** and **bhrek** of the root **bheI I**. Note that in Dravidian, belaku = light, lamp (5496-Ka); belagu = to shine, cause to shine, kindle (as a lamp), become bright (Ka); bel(u) or bela = whiteness, brightness (Ka); and (with the correspondences between b and p, and between l and r) paragu = to shine (3980-Te); pori = a spark (4537-Ma); porsana = to burn (Go); (note that burn is one of the meanings of this root) pronda = to be alight (Kui); prosa = to light up, ignite (Kui); bronda = to be fanned into flame (Kui). Latin form of this root are fulgent, effulgent, fulgorant, etc., and in Germanic, bold = shiny-pated, as in bald head. Here note that in DR. Kannada bolu denotes: bald, close-shaved state (4600-Ka).

41. **bheI II** = cry (JS-34).

Pei-109 renders this root as bhle with the definition: to howl, cry. This IE root is entwined with more than one DR. seed-word such as bulu = cry, lamentation, noise of any animal or bird (5433-Tu); bolu = barking, crying out (5204-Ka). There are also other DR. seed-words pulavu = to lament (4304-Tu); puyyal = vociferation, lamentation (4351-Ka). The derived words in Latin are fleo = to weep, flebilis = weepable, weak (Pei-109).

42. **bheIk** = beam (JS-35).

The DR. seed-word of this IE root is palva = split piece of wood (3991-Pa). In this context JS explains the French word debauch as: first, to rough out timber, and then: turn some one away (de); he also notes that ebauchoir denotes: a roughing chisel. Here, note that in DR. bachi denotes: adze (5339-Ka). It is not surprising that this root **bheIk** denotes: beam, because palage is an ancient Kannada word which is popularly used to denote: a plank, board, a shield (KTK-959). In view of the fact that this root has given rise to English words such as balk, block, blockade, note that in DR. (with the correspondence between b and v in Dravidian) vilakku = obstruct, forbid, prohibit, check, prevent, divert, cause to leave (5423-Ta); vilakku = prohibition, interdict, embargo (Ma).

43. **bhendh** = bind (JS-35).

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The DR. seed-word of this IE root is pun = be fettered, become entangled, be caught (as birds in a snare) (4361-Ta). Also note another DR. word in the same group punde = to put as on another's neck [[as the prisoners were bound in ancient times; note that the English word bondage is derived from this root - JS-35]] (Malt.); pundna = to yoke (Kur); pundurna = to pass round one's neck (Kur); pohana = stringing together (4584-Te); ponisu = to string together (Ka); pinai = to tie, entwine, fasten [[bind]] (4160(a)-Ta); pi.n- (pi.nd-) = to become entangled (Ko); punai = to tie, fetters, pledge, security, surety (4160(b)-Ta); pune = security, bail (Te); pone = surety, bail, bond (Ka). Note that the word bond is also derived from this root (JS-35).

44. **bhengh** = thick, dense (JS-35).

This IE root is fused with DR. seed-words such as panai = thickness (3894-Ta); pinar = what is thick or stiff (4158-Ma); pinarka = to grow thick, coagulated (Ma); pinupine = thickly, stiffly (Tu). Because the sense of thickness and coagulation is denoted by this root **bhengh** it also has genetic relationship with such DR words as banke = gum, glue, resin (3817-Ka). Note that this root has given rise to botanical and pathological terms beginning with pach(y) (JS-35); also note that the bh of the root has become p in pach(y); Greek pakhus. Note here that in DR. pacha = gum, glue (3827-Ma); pachai = glutinous substance in fruits, roots, etc., stickiness, paste, glue (Ta).

45. **bher I** = carry, bear, bring (JS-35-36).

Note that JS points out that the suffix phore is derived from this root. He also notes the derived French word berceuse = cradle song, and the Germanic words denoting: bear, forebear(s), birth, and born underlining the fact that this root is entwined with the meanings such as birth, bringing forth, etc. Here, note the DR. seed-words with which this root

is fused por- = to carry (4565-Ko); pori- = to carry (Kod); por = to carry, bear (as a burden), endure (Ka); poru = to bear, endure (Ta); per = burden (Ko); pir = to carry (To); pore = a load, burden (Ka); peruka = to load (as a oxen) (4446-Ma); peru = a load, especially bullock-load (Ma); peru = to lift up and put upon, load, a load (Ka); po.r = to transport by pack-animal (Kod); perata = lading, shipping (Tu); peruku = to carry loads (Te); per = to bear, beget, get, obtain (4422-Ka); per- = to bear (child) (Kod); peru = birth, bringing forth (Ma); barpini = to bring (5270-Tu); barpavuni = to cause to bring (Tu).

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46. **bher II** = cut, pierce, break (JS-36).

The DR. seed-words with which this IE root is fused are bar = to cut leather lengthwise or in strips (5363(a)-Ka); baruni = to cut (Tu); and (with the correspondence between bh and p in mind) pari = to break off, cut off (4027-Ka). Note that JS- 36 states that the English word border is one of the derived words from this root. Here, note that the DR. word bari denotes: border (5267-Tu). JS also mentions the word perforate. Here, note the DR. word piri = (boil) opens [[perforates]] (4152-To); biri = to burst open, open, crack, fissure (5411-Ka). Also mentioned is the Greek word pharuggos = cleft. Note here the Kannada word biruku = cleft (5411-Ka).

47. **bher(e)gh** = high; fort or town on a height, strong; protect, secure (JS-36).

The DR. seed-words of this IE root are pura = to protect, preserve (4283-Ta); puri = strength (4286-Ka); parro = on, above, top (4567-Ga); porai = hill, mountain (Ta); purali = a high position [[height]] (4544-Ka). An important word which is used popularly by the Kannada speakers is buruju, which denotes: a bastion. And where there is a fort, there is usually a town or city. Here, note that in DR. prolu denotes: city (4555-Te).

48. **bhereu** = stir, warm, boiling (JS-36-37).

As we have been witnessing, Dravidian, the common source of Indo-European, is illustrating its genetic relationship often with more than one seed-word. The case of this IE root also is not an exception as we record the seed-words of this root such as preh- = to stir (4610-Kuwi). Note that English words fry and boil are derived from this root. Here, note that in DR. puri = partly boiled and then parched rice (4537-Ka); piri- = to boil (4315-Go); bara = to fry in oil or ghee (5325-Kod); pirh- = to fry (4194-Go). Observe also here that Germanic burn is noted as a flowing stream. Here, note that the Kannada word bar = to set free a liquid (5356-Ka); and in the same group 5356 note vara = canal for irrigation (Konda); varu = stream, water channel (Kui).

49. **bhes II** = breathe (JS-37-38).

Note that many of the DR. imitative expressions have retained their imitative character in Indo-European. JS points out that this root denoting: breathe is imitative and it is not surprising because in DR. bus or busu or bussu or bos = a sound to imitate the puffing or hissing of a serpent, of a pair bellows, of the snorting of cattle (4246-Ka) meanings which involve breath or breathing. In Tulu busu or busu-busu (busu reduplicated) denote: gasping, panting, hissing (Tu). In Telugu, busa = a deep breath, a sigh, hissing, hiss of a serpent (Te).

50. **bheu** = be, dwell, grow (JS-38-39).

The DR. seed-word of this IE root is behe = be, to exist (4427-Malt). Note that Latin esse = be and that in DR. as- = to be (333-Br). Note also that in Latin fieri = to become (JS-38), and in DR. paru = to become, grow (4119-Ka); paru = to become, grow, occur (Te). Note also that in DR. vay = to be over-luxuriant in growth, flourish (5350-Ta).

51. **bheug I** = flee (JS-39).

JS properly refers here to another root pet I which has p in the initial place and from which Latin petere which denotes: go forward, is derived. Note here the DR. seed-words pogu = to go, go away [[flee]] (4572-Ka); pokku = going, escape [[flee]] (Ma).

52. **bheug II** = bend, fold, curve, swell (JS-39).

The DR. seed-word of this IE root is bagu = bend, bending, curve, to bend, incline, stoop (5335-Ka). There are other DR. seed-words such as bagg- = to stoop, bend down (Kod); bagg = to stoop, bend down (Kod). JS mentions the derived English words bow and bend in this context. Here, note that in DR. the same above noted seed-word bagu also denotes: bow, become submissive (5335-Ka). Also note baguni = to bow, stoop, lean on one side (Tu); bagguni = to bend, bow, stoop, yield, submit (Tu). As regards the meaning: swell, of this root **bheug II**, there is the DR. seed-word bigu = to swell (5448-Ka).

53. **bhili** = loving (JS-39-40).

The DR. seed-words of this root not only show the correspondence between the initial b and initial v, but different shades of the meaning: loving. For instance, vel = to love, desire (5528-Ta); vel = lust, kama (the latter is also denoted by Tamil vel) (Ma); veli = rutting (Ma); vel- = to

long (Nk). It is interesting to note that JS mentions Greek psilosopher and defines it as a pretender to wisdom, and psilogy = empty talk. Note here that in DR. pusi = to lie, falsehood, lie, hypocrisy, idle prattle (4531-Ka); paslaha = liar, false (Malt).

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[Home](#)[Bā Ne](#)54. **bhlag** = strike (JS-41).[Si](#)

The DR. seed-word of this IE root shows a nasal form; in Kannada palanku denotes: to strike (4011-Ka). Another form is paiyalī which denotes: to hit, kill (4044-Kuwi). In Latin pello denotes: to strike, beat (Ltc.430), and in DR. puyal = puyyal = payil denote: striking, beating (4534-Ka).

[Re](#)[La](#)55. **bhreg**, **bhrei** = rub, prick, break (JS-41); **bhrei** = to cut (Pei-118).

Pei suspects that Anglo-Saxon priccian which has yielded prick, prickle, prig, etc., is descended from this root, but points out that bh should have become b in Germanic and not p as in priccian. This picture is enlightened by the fact that in DR. there are words such as bringi brangi = broken up [[note that JS defines this root as break]] (5411-Kui); and birchu = to become broken (5411-Ka), which begin with b, and there are also words which begin with p, such as pari = to break off (4027-Ka); para han- = to break (3854-Go); puruka = to break off (4152-Kui); pirikka = to sever (4176-Ma); p(r)elu = to break (4194-Te); perugu = to break (4414-Te); pirghing = to break (4176-Br); pori = to break (4560-Tu). Note in the same group 4560 poduchu = to pierce, prick, stab, thrust, bore, penetrate (4560-Te)). As regards the meaning rub of this IE root, pirattuka = to rub as ointment (4285-Ma); pramu = to rub, scrub, scour (4608-Te); pari = to cut assunder, break off (3962(a)-Ta).

56. **bhreus** = swell (JS-42).

This IE root has its DR. seed-word in paru = to swell, become large, plump (3972-Ta). The English word breast is derived from this root. Here, note that in DR. bora denotes: breast (4592-Te).

57. **bhudh** = bottom (JS-42).

The DR. seed-words with which this IE root is fused are buda = the bottom or lowest part of anything, the place or side underneath the lowest side, the foot of a tree (KTK-1130); pitanku = bottom (4146-Ta). As is well known the buttock is sometimes referred to as the bottom, in such statements as "sit your bottom (butt) down!" Here, note that in DR. puda = anus (4379-Tu). Note also a nasal form pundu = buttocks, anus, bottom of a vessel (Br).

58. **?bomb** = imitative of the humming of insects (JS-44).

This IE root is in such DR. words as bum pindake = bumble bee (4345-Ga). Note that pind is in DR. words which denote various types of insects. For instance, pinda = ant (4169-Nk(Ch)); pinde = insect, fly (Ga); pindake = fly (Ga); timuk pindake = a kind of bee (Ga). Note here that in Kannada the colloquial expression bov which is pronounced nasally as bomv precisely denotes imitation of the sound of the flying of insects such as the bee or fly. Notice again how the DR. colloquial words which have not been included in the DR. dictionaries but which are uttered even by Dravidian children have performed as root-words in Indo-European.

59. **?borbor** = partly imitative (JS-44).

It is not surprising that JS points out that this IE root is imitative and that he also refers us here to another IE root **perd** = fart. The DR. seed-word of this root **?borbor** is bura = imitation of the sound produced by breaking wind (4329-Ka). Note that the fact that JS-44 connects **?borbor** with **perd** shows correspondence between initial b and initial p, which is also shown by another related word in Dravidian which is pire = buttock. This points out that the imitative sense denoted here has its foundation in a word which denotes a connected meaning in Dravidian. This is not accidental because a number of Dravidian words which denote imitative sense have their basis in actual words which denote related meanings.

60. **braghu**, **mreghu** = the upper arm (JS-44).

The DR. seed-words of this IE root are por = upper arm (4122-To); peru = shoulder (Tu); mara = upper arm (4820-Pe).

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61. **?burd** = imitative of the drone of a bee (JS-45-46).

It is not surprising that the sense of flying and hovering of the bees is implicit in the meaning of this root. The DR. seed-words are pari = flying (4020-Ka); paru = flying (Ka); para = to fly, hover, flutter, be greatly agitated, move with celerity [[as the drone of a bee]] (Ta); and in the same group 4020, we have paramē = the large black bee (Ka); paravai = bee (Ta). Note also buru or burr = imitation of the sound produced by a bird rising suddenly [[by the bees, in this context] (4329-Ka); burrane = with the sound of burr (Ka); barrane = with a whir or sudden and noisy vibration of wings [[of the bees]] (Ka); burru = the noise of a bird's wings in flying (Tu).

62. **ca** = imitative; cackle (JS-47).

Note that c was not there in early alphabets. Its sound was expressed either by k or by s (JS-47).

JS states **ca** = imitative, cackle on page 47, and refers to another IE root-word **coc** = rooster's call which is on page 51. These IE roots are fused with DR. seed-words such as ka = the cawing of crows (1425-Ka); kokku = cackling (2031-Ma); kokkuka = to cackle (as a hen) (Ma); kokkok ennu = to cackle or cluck as a hen (Ka); kakaring = to cackle (Br); kokkari = cluck, cackle (as goose) (Ta). Note that JS-47 points out the derived English word quack, French crane: cluck; caneton = male duckling. It is important to observe that we have been witnessing the meaning or meanings of the Indo-European words which are also denoted (in many instances almost word by word) by their corresponding Dravidian seed-words. Here, note that JS points out the words quack, cluck and duck, and the DR. seed-words denote, cluck, cackling, and goose.

63. **caca** = defecate, feces (JS-47).

In DR. Kannada the word kakka is a nursery word used to denote: human feces, filth. This popular Kannada word which is used even by adults when speaking to children is not listed in DED, but note that another Kannada word kakku (which is not a nursery word denotes: to vomit, vomiting, vomit (1079-Ka). Its related words are kakku = to vomit, eject [[as vomit or feces]] (Ta); kakkuka = to vomit (Ma); kak- = to vomit (To); kak = to vomit (Ga). The relationship between kakka = feces, and kakku = vomit is that they are both filthy and thrown out or ejected out of the body. In view of the fact that kakka = feces is a DR. nursery word used in training babies to go to stool, it is not surprising that JS notes that cacca is used in baby training in Indo-European. Note that Greek rhupos = filth relates to DR. erubu = dung (813-Ka).

64. **cal** = good, good-looking (JS-47-48).

Note that the derived word in Greek is kallos = beauty. The DR. seed-word of this root is kolam = beauty (2240-Ma; Ta).

65. **cub, qeb** = to be lying down (JS- 51).

The DR. seed-word of this IE root are ke = to lie down, repose (1990-Ka); ke.p = to make (child) to sleep (Kol).

66. **cucu** = imitation of the bird's call (JS-51-52).

JS points out that cuckoo is a derived word of this IE root. The DR. seed-word here is kukil = cuckoo, to cry as a cuckoo (1764-Ka). The DR. element ku relates to imitation of the call or crying of more than one bird. For instance, ku = cooing, as of dove (1868-Ta); kuvu = to crow, scream (as a peacock), call out, cry (as a cuckoo or birds in general) (Ta). Note also ku = to call (Ka); kuku = a cry (Ka); ku.g = to call (Kol); kuy- = (cock) crows (Kol); kuk- = to call (Konda; Pe).

67. **cura, coir** = care (JS-52).

The DR. seed-word of this IE root is in such words as karutal = care (1283-Ma); karuttu = care (Ma).

68. **dei, deye, di, dia** = bright, to shine (Pei-211-12).

As we begin to note the IE roots beginning with d, it must be kept in mind that in DR. dental d has largely corresponded with t (as in two); th

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(th as in three); and d (d as in deva). The correspondence of dental d with t and th has also occurred in IE. Note that JS-xviii points out that words in early times which began with dental d as applied to English later changed to t (t as in two), th (th as in three), f (f as in fume), while sometimes it remained the same. Note also examples such as that IE root derk becomes darshana in Sanskrit (JS-60), and that IE dei became deva, devi, etc., in Sanskrit.

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JS-54 gives only the form **dei** and defines it as clear, the bright sun, the clear sky, god. Here, note the DR. seed-word **de** = sun, sunshine, day. Note that Latin **dies** which is one of the derived words of this root denotes: day (Pei-211). Note also that the root produces **Tyr** = god in Norse (Pei-211), and that in DR. **te.r** = possession of a diviner by a god (3459-Ko). In Kota **de.r** denotes: god, possession of a diviner by a god (Ko).

69. **dem** = house (JS-58-59).

This is one of the instances where the vowel which is in the corresponding DR. seed-word is not there in the reconstructed IE root. It should be pointed out here that missing vowels in the corresponding words is not uncommon. For instance, note the derived Greek words **odon**, **odontis** = tooth, as compared to their root **den(k)** = bite (JS-59; noted immediately below). The IE root **dem** = house is entwined with DR. seed-words such as **etam** = house (434-Ma); **itam** = room, place (Ta); **edamu** = room (Te).

70. **den(k)** = bite (JS-59).

The DR. seed-word of this IE root which has given birth to Greek words **odon**, **odontis** is the Kannada word **tin** = things which must be bitten (3263-Ka); that is, teeth are inseparably involved in this meaning. It is not surprising, therefore, that this root has given rise to such English words as **dental**, **dentist**, **denture**, etc. Note that actually the Kannada people use the word **tin** to denote: to bite, eat.

71. **dens** = thick (JS-59).

This IE root is fused with DR. seed-words such as **tini(-v-)** = dense (3222-Ta); **tintu** = thickness (Ta).

72. **derbh** = roll, compress (JS-60).

Note the DR. seed-words **terp** = to roll up, coil up (3245-Konda); **tera** = state of being balled [[compressed]](Ka); **teratu** = to roll up (Ka); **tira** = a roll of paper (Ma); **tirai** = roll of twisted straw, roll of cotton prepared for spinning (Ta); **tiralai** = a solid round object as a ball of rice [[due to compressing it as is usually done by the hand of an Indian mother who is feeding a baby]] (Ta). Note also the other DR. words **tirakkuka** = to press (3243-Ma); **turippikka** = to press out (3369-Ma); **turchu** = to push in (3399-Te); **dursana** = to push (Go).

73. **d(e)re** = do (JS-60).

This is another example where the initial vowel is missing in the reconstructed IE root as compared to their DR. seed-words (see under **dem**). The DR. seed-word of this IE root is **odar** which denotes: to do, perform, undertake, make an effort, produce (944-Ka).

74. **dha1** = to bloom (JS-62).

As we begin to deal with the Indo-European roots which begin with **dh** it is important to note that even though Dravidian still has a few words which begin with **dh** (e.g. **dhana**, **dhanal** = a sound to imitate that emitted by a gong when struck (2944-Ka); **dhag** = to caught (2939-Nk); **dhan** = to hide (63-Nk); **dhobb-** = to push (3340-Nk), etc.), it has largely corresponded with **t** (as **th** in theology) and this and other correspondences can be often observed in the same groups listed in DED. For instance, in the group 3202, there are the words **digil**, **dhigil**, **tikil**; and in the group 3020, there are the words **dharapa**, **dadpa**; and in the group 2985, there are the words **dhondi**, **dondya**, **donduli**). Also note that in Indo-European, this root **dha1** has given rise to Greek **thallos**; Irish **dulse** (JS-62); the root **dhar** has given rise to Old Persian **Darayavahush**, Greek **thorax**, English **therapeutic**, **hydrotherapy**, **throne** (JS-62); the root **dhe(1)** I has yielded to Greek **thele**, **thelium**, **theelin** (JS-68), the root **dhe1** has given rise to the English words **deep**, **depth**, **dive** (JS-68); the root **dhers** has given rise to Greek **theism**, **theology**, **theory** (JS-69), etc.). It is important to keep these points in mind as we proceed with the IE roots which begin with **dh**.

The Dravidian seed-word of the IE root **dha1** = to bloom is **dal-** = to blossom (3131-Kuwi). JS-62 points out the derived Greek word **thallos** = green shoot in this context. Here, note that in DR. **talir** = young shoot [[which is green]], **sprout** (3131-Ka); **taliru** = bud (Tu); **talaru** = to

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bloom (Te).

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75. **dhar** = hold (JS-62).

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The DR. seed-word of this IE root is tor = to hold, keep, maintain (3480-Br).

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76. **dhe1** = suck, suckle, fruitful, happy (JS-68)

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As we noted the other such instances above, in this case also the reconstructed IE root lacks an initial vowel as compared to its DR. seed-word. This IE root is fused with the DR. seed-words such as ud- = (child) takes breast, to drink (600-To); idu = to milk (504(a)-Te). Note that thely is a prefix in such terms as thelyblast, thelytokous = producing females only; theelin = female hormone (JS-68). This is not surprising because in DR. talli denotes: mother, female of animals (3136-Kuwi); tali = female bird or animal (Kui); tali = females (prefixed to certain animal names (e.g. tali kodi = she buffalo) (Konda). Why this root is given the meanings fruitful and happy can be seen when we realize that in DR. dale - to become abundant as fruits, leaves, etc. (3119-Ka); and talai, which is listed in the same group 3119 denotes: to flourish, multiply, grow, prosper (as a family, people, state), grow luxuriantly, overflow with joy (Ta).

77. **dhem** = breath (JS-68).

The DR. seed-word of this IE root is in such words as timpuni = to breath heavily, snort, snivel (3276-Tu). The popular Kannada colloquial word dammu (conjectured to be a non- Dravidian word; but in view of the fact that we are witnessing the very root-words in IE are of Dravidian origin, it is clear that this word is also of Dravidian origin) should be noted here because it denotes: breath, increased respiration, panting gasping (KTK-774). Note that the derived Germanic forms denote: damp, dampness, dank (JS-68). Here note that in Kannada tampu = wetness (3045-Ka).

78. **dhembh** = bury (JS-68).

The DR. seed-word of this root is the Kannada tumbu = to be filled up [[as a ditch with soil]] (3331-Ka); to fill [[as with soil]] (Ka).

79. **dh(e)r** = muddled, obscure (JS-68-69).

Along with the word muddled (which makes the bottom of a lake or well obscure) it is correct that JS notes that dregs is one of the derived words of this root. Here, note that in DR. turvu = closing up as of a well with rubbish (3390-Ta); turvai = accumulation of rubbish in a well (Ta); tur = dregs, mud, rubbish at the bottom of a well (Ta).

80. **dhers** = of the gods (JS-69).

The word devaru is the word commonly used by the Kannada people to denote: god. It is, therefore, in order that the DR. word tiri denotes: clear, shining, bright, pure, holy (3419-Kui), and that the word de.r denotes: god (3459-Ko). The related word of de.r which is te.r denotes: possession of a diviner by a god (Ko), and teru denotes: idol-car (Ka). Note that the words theory, theorem are derived from Greek theorein which denotes: to view (JS-69). Here, note that in DR. tor = to show, exhibit, evince (3566-Ka). In the same group 3566 another word torisu denotes: to show (Ka).

81. **dheubh** = to tap, a plug, peg (JS-71).

The DR. seed-word of this IE root is dibbana = wooden stopple, cork (3231-Ka). Note the related word in the same group 3231 dimme = plug, stopple, wedge (Tu). In view of the fact that a plug can be a piece of wood, note another DR. word dabba = piece of wood (3076-Te). One of the other meanings of this root is rub smooth. Here, note that in DR. tepu = rubbing, polishing as a precious stone (3458-Te).

82. **dhregh** = turn, wheel, run (JS-71).

The DR. seed-words of this root are tiri = to turn round, turning, a turn (3246-Ka); tirugu = to turn, turning, a turn, whirl, roll, turn round (Ka). In the context of this IE root, Greek trachelotomy is noted by JS to denote that neck is a turner. Here, note that in DR. tirivu denotes: to turn as the head (3246-Ka). Wheel is one of the meanings of this root. Here, in the same group 3246 note another DR. seed-word tirgani = a wheel for raising water, turning, that which turns [[as a wheel]] (Ka); tirikai

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= a potter's wheel (Ta).

83. **dhreibh** = drive (JS-71).

Note the DR. seed-word tura = to drive (3340-Ta); turappu = driving (Ta) Driving can also be in such cases as driving a screw or nail into wood. Note here that in the same group 3340 turappu = driving (Ma). There is also the other DR. seed-word teri = to drive or control by shouting [[as a herd of cattle]] (3432-Ta); and with the correspondence between l and r in mind, note the word telikka = to drive cattle with shouts (Ma)

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84. **dhreu** = fall, flow (JS- 71).

The derived Germanic words denote: drizzle, drip. Note the DR. seed-words tur- = to fall down (3391-Go); turu = to drizzle, fall in fine particles or drop, drizzling (3398-Ka). JS says that the origin of drab = a cloth, a dull color, is not known. Here, Dravidian comes to our aid. Note that in DR. terp = waistcloth (3032-To); tarep = cloth, waistcloth (Kol); torai = a pale reddish color (as of an ascetic's dress) (Ta); dora = reddish (Te); tor- = to put on (as saree), wear (3482-Konda).

85. **dhrih** = hairy (JS-71-72).

This IE root is fused with DR. seed-words tare = hair of head (3103-Tu); trey = hair (3279-Mand); tir = hair (Kol); tir = hair (NK).

86. **dhun** = cord, rope (JS-72).

The DR. seed-word is tumpu = rope, end of a rope or string (3333-Ma); tumpu = rope (Ta); Note that Latin funis which denotes: a cord, line, rope, is derived from this root. Here, note that in DR. ponisu denotes: to thread (as a needle), string together (4584-Ka).

87. **ed** = to eat (Pei-168-69).

There are many DR. seed-words with which this IE root is entwined. However, the main ones are udu = to give to eat, make eat (600-Ka). Note that in Slavic yest = to eat; yeda = meal; ob-yed = dinner, and in Latin edo = to eat (Pei-169). Also note the DR. words such as uta = taking a meal (600-Ka); uta = food, meal (Ka); uta = food, meal (Tu) and the cognate in Anglo-Saxon: etan. The other DR. forms are uttu = feeding, food, morsel given to a child or sick person (600-Ta); utti = food of birds and beasts, food (Ta). In view of the fact that JS defines the root as be hungry (JS-77), note the DR. nasal form and- which denotes: to be hungry or thirsty, (food or drink) is wanting; (hunger or thirst) is felt (109-Ga).

88. **eku** = horse (JS-80-81); **ekwos** = horse (Pei-88-89).

In DR. this IE root is inseparably linked with the seed-words which involve the meanings such as warrior, hero, noble. For instance, ekkadi denotes: warrior, a hero, noble (768-Te), and at the end of this group 768 DED properly refers us to the Tamil word ekku which is in another group (766). In Tamil ekku means mount [[as mounting a horse]]. The Telugu word ekku in the same group also denotes; mount, ascend, get upon [[as on a horse]] (766-Te).

89. **?elaia** = olive (JS-95).

The DR. seed-words of this IE root are elumpi = hill olive (838-Ta); ilumpi = hill olive (Ma).

90. **(e)lei** = limit, bend, forearm (JS-95).

This IE root is fused with the DR. seed-words such as elle = limit, boundary (846-Ka); ely = boundary (To); ella = limit (Ma); ellai = limit, boundary, border, extremity, measure (Ta). Note that JS-95 points out the word ell = roughly, distance from elbow to tip of the middle finger or 45 inches. Note also that there are other DR. seed-words which give the sense of limit and measurement. For instance, ala = to measure, limit (295-Ta); alavu = measure, extent, size, number (Ta); alavu = measure, capacity, measurement of time (Ma); ale = measure, to measure (Ka). It is interesting to note that the ancient mode of measurement by using the forearm is still put to use when necessary. The sense of bending given by this root is also denoted by one of its DR. seed-words ole = bend (1003-Ka).

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91. **endher** = beneath (JS-97).

This root affords us another example how the names of the body parts denoted by DR. seed-words have taken on transferred meanings in Indo-European which also has occurred in Dravidian. For instance, in English the derived word of this root is underwear. This sense connoting a relationship with buttocks (which underwear covers) is denoted by the Dravidian seed-word andu which denotes: a buttock, the buttocks (129-Ka); andu = the buttocks (Tu). The sense of bottom [[underneath]] is not only given by the fact that we often refer to the buttocks as the bottom, but by the fact that this seed-word also andu denotes: the bottom of a vessel (129-Ka). Other forms of the Kannada word andu are adi = under, base, bottom (72-Ka); adi = place below, down (Kod); adi = bottom, base (Tu); adi = beneath (Go); adi = down (Go).

92. **er** = separation, apart, network, infrequent, precious (JS-98).

This IE root as compared to its Dravidian seed-word has not changed throughout the intervening millennia. The DR. seed-word of this root is er- = to be separated (915-Konda). There are also other DR. seed-words such as uri = network for suspending pots (708-Ma); aru = rare [[infrequent]] (221-Ta); aritu = precious (Ta); aru = rare, unusual (Ma).

93. **ere** = to row (JS-98).

In view of the fact that this IE root has given rise to the words row-boat and rudder, it is clear that a boat is in the picture here. The DR. seed-word of this root is ora = boat (1039-Pa).

94. **ergh, rei, res** = flow, rise, exist (JS-98-99).

This IE root is entwined with many DR. seed-words some of which are erike = rising (916-Ka); eru = to rise, rising (Ka); erisu = to raise (Ka); regu = to rise (Te); iruvike = existing (480-Ka); iru = to exist, remain (Ka); irusu = to cause to be or stay (Ka); uru = to flow (as water in a well) (761-Ta); uru = to spring [[rise]] as water, ooze, leak out (Ka); ore = to ooze, ooze out, spring, drip (Ka).

95. **eudh** = udder (JS-105).

Inasmuch as udder is the breast of an animal, note the DR. seed-word of this root ede = breast (827-Ka). Note that Latin uber which is derived from this root not only denotes an udder, but breast, teat, pap (Ltc.621). Here note that this Latin form is a cognate of the DR. Telugu word bora = breast (4592-Te).

96. **gal, gar** = imitative of cry or shout (JS-108); **gal** = to call, shout (Pei-219).

As we begin to note the IE roots beginning with g, we should recall that there is great correspondence between g and k in DR. which was illustrated in the previous chapter with examples. Because of this many times the roots which begin with g have their DR. seed-words which begin with k. It may be remembered that normally g becomes k in Gothic (Pei-25). For instance, the IE root **geus** appears in Gothic as kausjan (Pei-110-111); the root **ger** yields Karl in Old High German (Pei-196-97), and so on.

That Latin gallus = cock is derived from this root-word **gal** and that gallinaceous is derived from gallus is in order because the DR. seed-word koli = gallinaceous fowl (2248-Ta). Also note koli = cock, hen, fowl in general (Ka); kari = to call (1291-Ka); karai = to sound, call, weep (Ta); karasu = to cause to call, shout together (Ka); gaggelyuni = to cry, roar (Tu). Note also kele = to cry or shout with energy or for joy (1574-Ka); kiry- = a shout (1590-Ko); kuru = to cry aloud (1921-Ta); kelar = to cry out (1831-Ka); ke.ri = shout (1960-Kol); gurru = an imitative sound (1852-Ka); guru = to cry (owl) (Kor); gurrana = utter angry words or shouts of anger (Kur); kurru = to cry, yell (Te); ke.ri = shout (2009-Kol); keru = to cackle with joy, cluck (as a laying hen) (Te); kor = cock, hen, fowl (2160-Kol); kilai = to cackle (1992-Kuwi); kuyil = to call (1764-Ta); ku = a cry, call (1868-Ka). In view of the fact that such words as clink, clinker, clack, etc., are derived from **gal, gar** note that in DR. kalakala (kala reduplicated) = to reiterate in sound, rustle, tinkle, clink, chink, rattle (1302-Ta); kalakala (kala reduplicated) = buz, din (Ma); galagala (gala reduplicated) = clanking, clinking, tinkling, rattling (Ka); gallu = a tinkling or clinking sound,

jingle (Te); kalku = to cry as a demon or one possessed by an evil spirit (Tu). Note that the word kala- = indistinct or inarticulate; low, soft (as a tone), melodious, which is used in Sanskrit has genetic relationship with Dravidian (see at the end of 1302).

97. **garg** = imitative of throat sounds (JS-109)

This IE root is entwined with many DR. seed-words such as gora = sound produced in the throat by hoarseness (2122-Ka); guru = a sound in imitation of snoring or purring (1852-Ka); gorke = snoring (Ka); kora kora ennu (kora reduplicated) = that sound to be produced in the throat (2122-Ka); kore = to snore (Ka). Note also another DR. word gurring: to gargle (of camels) (1852-Br). Since the throat is in the picture here, let us also note guruna = Adam's apple (1645-Go); gurnga = oesophagus (Go); gurunga = neck (Nk(ch)); gurnga = neck, throat (Go); grokla = throat (2150-Kuwi).

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98. **gel II** = form a ball, lump, cohere, a sticky tumor (JS-110).

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Some of the derived words of this root are glioma = a sticky tumor, and clam. In DR. Kannada gulli or gulle = blister, postule, small round shell (1795-Ka); gulla = a kind of a small mollusk (Tu); gula = snail (Pa). The sense of a round shape and lump is also denoted by the word gulla which is a kind of round brinjal (1838-Tu).

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99. **gembh** = bud, tooth (JS-111).

The DR. seed-word of this IE root is kumpu = bud (1895-Ta). The sense of tooth can be gathered by noticing the facts that in DR. kombu denotes: horn of an animal (2115-Ka), and that even to this day many combs are made of horns of animals. It is not, therefore, surprising that this root has given rise to the English word comb (JS-111).

100. **ger I** = assemble (JS-112).

Pei-155-56 also renders this root as **ger** or **gere** but defines it as to unite. While dealing with this IE root JS mentions Greek agora = place of assembly, market place, and an assembly such as a congregation. Here, note the DR. seed-words giru = in a dense crowd (of people gathering) (1980-Ko); kur = to join, meet, assemble, come together (1882-Konda); kur er = to assemble (Pa); gurna = to swarm [[as people]] (Go); kara = parish (1294-Ma); kare = parish [[as a congregation]] (Tu); kor- = to buy (2151-Pe); kor = to purchase [[transaction that takes place in a market place]] (Pa). Some other related DR. words are goru = to draw, gather (2231-Ka); gori = drawing, gathering in (Ka). Pei-155-56 notes that Anglo-Saxon crammian becomes cram in English. Here, note that in DR. giraku = state of pressing (as a crowd) (1980-Ka). Notice that the correspondence between g and k is also shown by Anglo Saxon crammian and this root **ger**. As regards the meaning to unite, which Pei gives to this root, note the DR. words in the same group 1882 such as kur(u)chu = to unite, bring together, amass, collect [[as people]] (1882-Te); kurpu = uniting, joining (Te).

101. **ger II** = make noise (JS-112-13).

JS describes this root as imitative and refers to the noise made by animals and birds such as dogs, crows, pigeon, etc. There are many DR. seed-words in 1852 with which this root is fused. For instance, gurru = an imitative sound (1852-Ka); gurugurru (gurru reduplicated) = sound of growling, snarling of a dog (Ka); gurane = the snarling of a dog (Te); kurunnuka = coo as a dove (Ma); [[note that JS points out that cur was used of cooing of pigeon, and of the braying ass before it got attached to the snarling of a dog]]; gur- = (dove) to coo (Pa); ghurring = to growl (Br).

102. **gerbh** = scratch, carve (JS-114-15).

The DR. seed-words with which this IE root is fused are goru = to scratch (2257-Ka); gropa = to scratch, claw, a scratch, act of scratching clawing (Kui). That the derived Greek graphein = to write, gramma = a writing, as well as graph, epigraph,, grammar, etc., are derived from this root is proper because in DR. the word giru not only denotes: to scratch, but to draw lines or streaks, a line, streak, stripe (1623-Ka); gira = stroke, line (Te); gere = line (Tu); gir = line, mark (Pa); giri = line (Ga); gir = line (Konda); gira = line, mark (Kui); gira = line on the palm of the hand (Kuwi); garri grinai = to underline (Kuwi); guri = a mark, sign (1847-Ka); guratu = a mark, sign, knowledge (Ka); guri = sign, token (Te); gurutu = a sign, mark, token (Te), and with the correspondence between g and k in mind, note kiru = to scratch, draw lines, scribble, write, mark, stroke, scrawl, writing (1623-Ta); kirru = line, stroke, mark, stripe (Ta); kirukku = to scribble, write illegibly, cancel, score out, scoring out anything written (Ta); kirukka = to erase, strike out (Ma); kuri = drawing, embroidery, spot on the forehead or sectarian mark (1847-Kod); kuri = to mark, take note of (Ka); kuri = to draw, sketch outline in painting, tell, foretell, narrate briefly, mark, sign, symbol (Ta); kurippu = intencion, gesture, summary, mark, sign (Ta); kurippu = memorandum, abstract (Ma); kurp = a mark (made by a person to show he was there) (To). That the root also denotes: carve, is correct. In Dr. karukku = carving, engraving, embossed work (1280-Ta); karu = embossed work, bass relief (Ka); karu = figure, mould (Tu); garra = mint, form (Te); kiru = to scratch, scrape (1623-Ka); koru = to scratch with a grater (2257-Te); kere = to scratch, scrape (1564-Ka). The significance and implication of the fact that Indo-European words denoting such

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important meanings also have their roots embedded in Dravidian can not be exaggerated.

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[Home](#)[Bā Ne](#)103. **geu** = hollow place (JS-115-16).[Si](#)[Re](#)[La](#)

A hollow place can be in numerous places but JS-115 enlightens the subjects by giving some derived words such as cubbyhole, pigeon cote, and Germanic Kunt, cunt. In view of the meanings of these words note the DR. seed-words with which this IE root is entwined: gu.r = large hollow, cupboard, shelf, nest, belly (of man or animal) (1883-Ko); gu.ra.rm = body cavity (Ko). In view of the fact that JS mentions mines which are hollow like the caves are, note that in DR. gavi = cave (1332-Ka); gavi = cave, hole, cell (Tu); gavi = cavern (Te)..

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...](#)104. **ghedh** = join, fit, going well together (JS-118-19).

As we begin to deal with the IE root-words which begin with gh, it is important to note and keep in mind certain relevant points. Although Dravidian still has a few words which begin with gh (eg.:ghasi = trouble (1430-Ka); ghaddi = grass (1158-Nk); ghurram = horse (1711(b)-Nk); ghonto = turbid (2067-Go); ghay = wind (1499-Nk(Ch), etc.), the element gh has largely corresponded with g, and since g corresponds with k (as we noted with illustrations in the previous chapter), with k also. Note that in Indo-European the root **ghaiso** has given rise to the words garfish, garlick (JS-116); the root **ghedh** has given rise to the words gather, gladness; the root **ghel** has given rise to the Greek kelidon, English gale (JS-119); the root **gher** has given rise to the words graybeard, grizzly bear (JS-122); the root **gher I** has given rise to Greek kelidon, English gale, nightingale (JS-119), etc. Because of these correspondences which occur not only in Dravidian, but in Indo-European, the IE roots beginning with gh have their DR. seed-words which begin with g or k.

An example of the above noted fact regarding the correspondence between gh and k is shown by the DR. seed-word of the above noted IE root **ghedh**, which is kudu = to join, fit (1882-Ka). Note that this Kannada word kudu becomes gudu when it is in the company of another word. For instance ondugudu which means to become united, get together, be one (as in agreement or decision) which connotes the sense of going well together denoted by this IE root).

105. **ghend, ghed** = to seize, grasp (Pei-134).

It is accurate that this IE root has been reconstructed both as **ghend** and **ghed**, and that some of its derived words are price, apprise, entrepreneur, which connote a commercial sense. One of the DR. seed-words of this root is Kannada kond which not only denotes: to seize, take away, obtain, but to buy (2151-Ka). The Tulu word kond denotes: to take, hold, keep (Tu); in Kui, the word koda = to buy, take, take away, take off, pull off, buying, taking (Kui). In Kuwi, kod- = to buy (Kuwi). Also note the DR. words katai = bazar, shop, market (1142-Ta); kata = market (Ma).

106. **g(h)enu** = angle, bend, knee (JS-119-20); **genu, gneu** = knee (Pei-155).

Note the Dravidian seed-words of this IE root gennu = joint as of finger etc., [[of knee]] (1946-Ka); ginni = joint in wrist or fingers (Kod); gantu = ankle, knot of reed or cane (Tu). Note that the joint as in the knee or in reed is the main connotation here. In the same group 1946 due to the correspondence between g and k, there are other DR. words such as kantai = ankle (Tu) which like the knee is a body part with a joint, and kante = joint in bamboo (Nk). Note that the word ganda = joint, used in Sanskrit has genetic connection with DR.; see at the end of 1946. Also note kanu = joint of bamboo, cane, etc., knuckle, joint of spine, vertebra (1160-Ta); ganalu = knuckle of the fingers, joint or knot of any cane (Ka); gana = wrist (Go); kanankay or kunagay = elbow (2054(a)-Go). JS-119-20 defines the root as bend, angle. Here note that fingers, wrists, elbows, etc., bend. Note also the other DR. seed-word gun- = to bend (1927-Go). Further in the same group 1927, the word kuni denotes: angle (Te). Yet further note that in Kannada kona = angle, corner (2209-Ka); kon = angle (Ta); kon = angle, corner (Ma); koni = corner of a piazza (Ma); go.n = corner of room (Ko). Note that the word kona = corner, angle, point of the compass, used in Sanskrit has genetic relationship with DR; see at the end of 2209. Note that the derived Greek word gonia denotes: angle.

It must be also pointed out that there is some confounding of the names of the body parts in DR., and it is interesting to observe that it has been carried on into IE. For instance, JS points out that genu also denotes: chin, and says that even though sometimes it is derived from a

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different root, it may be from this root **g(h)enu**. Recall that Latin gena not only denotes: cheek or cheeks and chin, but the eye-sockets, an eye or the eyes (Ltc.263). Here, DR. enlightens this picture: kannam = cheek, ear (1413-Ta); kannam = cheek, jaw (Ma); kanna = the upper cheek (Ka); kenni = temples (1989-Ma); konni = cheek (Ma); keyn = cheek just in front of ear (Ko); kenne = the upper cheek (Ka); kenne or kenni = cheek (Ka). In view of this illustration it is not surprising that Pei, while dealing with the IE root **genu** = chin, asks the reader to compare German Kinn = chin, with palatized chin which he says was derived in Anglo-Saxon from the root **genu** = chin.

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107. **gher I** = scratch, scrape away, rough surface, rub, smear, tinge (JS-120-21).

Pei-85-86 renders this IE root as **ghrei** and defines it as to smear, rub. The DR. seed- words of this root are giru = to scratch, scrape (1623-Ka); giru = to scratch, scrape (Te); gira = scrape (Kui). Note that because of the correspondence between g and k, we also have such other DR. words in the same group 1623 as kiru = to scratch, scrape (1623-Ka); kiru or giru = scratch (Tu); kiru = to scratch (Ta); goru = to scratch (2257-Ka); koru = to scrape with a grater, scratch (Te); kaR- = to smear, daub, whitewash (1503-Konda); kirmbuni = to rub (1560-Tu). In view of the fact that the English word gravel is noted in this context, note that in DR. garusu = gravel (1620-Ka; Te). There is also the English word grain pointed out in this context. Here, with the correspondence between g and k in mind, note that in DR. kar = kind of grain called in Halbi kodon (1493-Pa). In view of the fact that one of the derived Germanic forms denotes: gash, note also that in the same group 1623, we have kiru or giru = superficial wound (1623-Tu); kiruni or giruni = to wound slightly by the nails [[as by scratching]] (Tu); korai = a scratch, as on the body (2257-Ta); koruka = to tear the flesh by thorns (Ma); gere = a scratch as with the finger nails (1564-Ka).

108. **gher II** = desire, delight (JS-121-22).

The DR. seed-words of this IE root are koru = to desire (2232-Ka; also in Telugu); kor- = to desire (Ga).

109. **gher III** = gray (JS-122-23).

The DR. seed-word of this IE root is karivu = gray (1278(a)-Ta).

110. **gher IV** = seize, embrace, enclose, enclosure (JS-123-24).

Pei-131 renders this root as **gherdh** and defines it as to enclose, fence in. Note the DR. seed-word gru- = to fence or surround (2262-Kuwi). Also note gurba = enclosure (Kui); grupa = to surround, encircle [[as an enclosure]] (Kui); grusi grusi (grusi reduplicated) = around, round about, encircling (Kui).

111. **gher V** = gut (JS-124).

The DR. seed-word of this root is kari = intestines (1274-Kod).

112. **ghers** = to bristle, literally rough, barren island (JS-124).

Note the DR. seed-words with which this root is entwined. kurai = small island (1860-Ta); garagu = state of being scorched by heat, brittle, dry and crumbling [[caused by barrenness]] (1386-Ka); garu = rough (1265-Tu); karu = rough (Ma); garaku = irregular surface, rough part of a millstone, sharpness (Ka); karatu = what is rough or uneven (Ma); karukarukka (karu reduplicated) = to be harsh, sharp, rough, irritating (Ma).

113. **gheslo** = probable origin of Greek and Latin words for thousand (JS-124).

JS also points out that terms for thousand and all the kilo terms such as kilogram and kilometer are derived from this root. Note that in DR. vela koladi literally: count of thousands (5404-Te). The relationship with this and other DR. words is pointed out by DED as we realize that in the group 5404 DED refers the reader to another group number 1827(b). In 1827(b) we have kul- = to count (1827(b)-kol); kul- = to measure (NK(Ch)); kola = a measure (Konda); kola = a measurement (Te); kula = a measure of capacity = 4 bollas (1827(a)-Ka); kolaga = a measure of grain (Tu); kulakam = a dry or liquid measure = 1/8 nali (Ta), etc. Note that many words not only in 1827(b), but in 1827(a) which denote some kind of measure or measurement have kul or kol in them, and that this element has survived to this day in such terms of measurement as kilo, kilogram, etc. Also note that the words used in Sanskrit such as kudava- (= kudapa; kutapa- = a measure of grain or of wood or of iron, etc.,) are derived from Dravidian (see at the end of 1827(a)).

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This instance is another example where the initial vowel which is in the DR. seed-words is absent in the reconstructed IE root. That sometimes the IE roots as compared to their derived words also show this feature and vice versa was pointed out above. This root is fused with DR. seed-words in at least two groups in DED. In 1010, we have *uggu* = to throw (as water) (1010-Ka); *ok-* = to ooze (liquid) (Ko); *ugguni* = to spurt (Tu). And in the group 562, we have *ugu* = to burst forth, flow, be shed, trickle (562-Ka); *ogi* = to pour (Kor); *ukka* = to spill, shed (Ma); *uk-* = to leak, dribble (To). It is important to notice that this root has been responsible for such words as Greek *urachus* = passes the urine, and the Germanic word denoting: gush (JS-124). Note here that in DR. *uchche* = urine (696-Ka); *urchu* = to be purged [[as of urine]] (ka); *urchuni* = to go to stool (Tu). Note also that the derived words not only denote pour (as of water, urine), but such pourings of molten metal as is done in a foundry. Here, remembering the above noted word *urachus* = passes the urine, note that Kannada word *erachu* denotes: to sprinkle (866-Ka), and that in the same group 866, the related words *eraka* = molten, cast (as metal) (Tu); *eraka* = any metal infusion, molten state, fusion (Ka). It is to be noted that the IE words foundry and fusion are derived from this root.

115. **ghi** = open wide (JS-125).

It is important to note that this root has yielded such words as yawn, gape, etc. The root is fused with some of the words listed in groups 873 and 392. Note *ega* = to be open, ajar, gaping, state of being open (874-Kui); *ek-* = to open (mouth, book) (Kuwi); *ekhu* = open your mouth! (Kuwi). In group 392 we have *agulisu* = to yawn, gape (392-Ka). In this instance also we have a case where the initial vowel which is present in the DR. root-words is absent in the corresponding IE root. This has been pointed out above.

116. **ghre** = become green (JS-125).

Just as we use the word greens in English to denote: greens, in DR. Malayalam, *kira* denotes: greens (1617-Ma). Note also *kire* = greens, herb, vegetables (Ka); *kirai* = greens, potherbs, vegetables (Ta). Further observe that even though these DR. words do not denote: become green, the predominant idea of green color is denoted by them

117. **ghrebh I** = hollow, dig, scratch (JS-125).

One of the DR. seed-words of this IE root is a nasalized form *gurumbe* = anything hollow (1818-Tu). Some of the other seed-words are *kurub* = pit (Pa); *kurub* = hole in the ground, pit (Ga); *krau* = pit, hole, cave (Kui); *kori* = ditch, grave, hole (Go); *graiyu* = hole [[as in the ground]] (Kuwi); *korepuni* = to bore (Tu); *guri* = hole, pit (Tu); *kurepuni* = to scrape, drill, bore, excavate (Tu).

118. **ghrebh II** = seize, gather, select (JS-126).

Note the DR. seed-words *goru* = to gather or sweep together (2231-Ka); *kerf-* = (crowd) gathers (1980-To); *gor* = to catch fish [[seize]] (2231-Ka); *kurpu* = joining, uniting (1882-Te); *kuruchu* = to bring together, amass, collect (Tu).

119. **ghredh** = go, step, walk (JS-126).

The DR. seed-words of this IE root are *kar* or *kara* or *kare* which denote: to go, depart, be past, pass beyond [[such as a grade or graduation]] (1419-Br). Note that the English words grade, graduation are derived from this root. Other DR. seed-words with which this IE root has connection are *grat-* = to cross, cross over, pass by (1109-Kui); *kart-* = to take across (To).

120. **ghuer** = wild beast (JS-126).

Note the DR. seed-word *garu* which denotes: a wild, wildness (1438-Ka). It is well in order that the English word fierce is one of the derived words of this root, because in DR. *karukare* (*karu* reduplicated) denotes: fiercely (1396-Ma); *kura* = fierce (1913-Ka). The word *kar* denoting wildness is in such DR. combinations as *kar nukri* = wild dog (1438-Konda).

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121. **gib** = humped (JS-126-27).

This root has its genetic relationship with such DR. seed-words as gubba = protruberance (1743-Te); gubaru = swelling (Ka); guppu = an abnormal globular excrescence of the body [[hump]] (Ka); guper = hump of ox (Mand); koparam = hump of bullock (Konda).

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122. **gleubh** = carve, split (JS-128).

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The DR. seed-words of this IE root are gilv = to rend (1622-Ka); kil (kilv-) = to split, rend (Ta); koluttu = hollow out, scoop out (2148-Ta); kil = to split, dig (1851-Ta); kilikka = to lacerate, rend (Ma).

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123. **glor** = music and/ or song (JS-129).

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The DR. seed-words with which this IE root has genetic relationship are kol = tune (2155-Ko); kolai = melody, song (Ta). Also note kol = sound, voice [[used in singing a song or with music]] (1774-Ka).

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124. **grand** = grand (JS-133).

This IE root is in such DR. seed-words as krandu-konu = to be great or much, excessive (1287-Te); kara = greatness, abundance (Ka).

125. **gras** = devour (JS-133).

This IE root is fused with DR. seed-words such as koruka = to eat greedily (2233-Ma); kurummuka = to eat greedily, cram in (1923-Ma).

126. **gru** = grunt (JS-133).

Note the DR. seed-word of this root which is in such combinations as guraguttuni = to grunt (1852-Tu); gurkugurku (gurku reduplicated) = grunting (Tu). Note that in gurkugurku the word guru which denotes: to grunt is reduplicated.

127. **ieu** = young man (JS-149).

Note that Pei-126 renders this IE root as yeu and defines it as young. Also note that JS (on page xxx) states that he renders j as i "as it was for centuries". Not surprisingly this root takes the form juvenis in Latin and this leads to such words as juvenile, juvenescent, junior, etc. This is quite in order because the DR. seed-words of this IE root are jevu = child, lad, youth (2813-Tu); jovu = youth, baby, female child (Tu); jokulu = children (Tu). Observe that these DR. seed-words have hardly changed during the elapsed millennia since the ancient Dravidians left India for Europe.

128. **ka** = desire (JS-152).

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This IE root is incorporated in many DR. seed-words which denote various aspects of its meaning. Note that JS 152 points out the name of Kama, the Hindu god of love and passion. In DR. kay = burn with passion (1458-Ka); kadal = love, affection (1445-Ka); kira = desire (1621-Kur); kur = to covet, hanker after (1897-Ta). Note that JS-152 also points out Latin caritas which denotes: love. Here note that in DR. kur = to love (1897-Ma); kur = to love (Ka). Note also that Latin amor is not only defined as love, but as love for things, longing, desire (Ltc.41), and that in DR. amar = desire (162-Ta).

129. **kad I** = fall, befall, fall dead (JS-152).

Note the DR. seed-words kede = to fall down (1524-Ka); ketu = to be destroyed [[as inflicting death]], fall on evil days (1942-Ta); kedayu = to die (TE); ked = to be ruined, extinguished (Kod); kette = misfortune, ruin, evil (Ka). In Latin cado = to fall down (Ltc.82), and it is a cognate of DR. kede = to fall down (1524-Ka). Note also that in Latin morior (mori) denotes: to die (Ltc.380), and in DR. murru denotes: to die (5017-Ta). The word cadaver is derived from this IE root **kad I**. Here, note that in DR. ko.d = dead person (corpse at first funeral, relics at second funeral) (1942-To); kattai = corpse (1152-Ta). Note that the word kata used in Sanskrit denotes: corpse, and that it is derived from Tamil katta (1152-Ta). In Latin tabeo denotes: to waste away (Ltc.591), and in DR. tapa denotes: to perish (3068-Ta).

130. **kad II** = sorrow, hatred (JS-152-53).

This IE root is fused with DR. seed-words such as kudi = grief, suffer pain or vexation in the mind (2084-Ka). Note the other seed-words in the same group 2084 koti = grief, rage, be enraged (Ta); kodipuni = seethe (Tu); kedu = to become vicious (1942-Ka); keduka = a bad, wicked, mean man; man who destroys (Ka); kedu = mischief, evil, loss, danger, disaster

(Tu).

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Note that in Latin *odi* denotes: to hate (Ltc.409), and that in DR. *e.sy/e.s od* (od0) denotes: to hate (4431-To). Also note that in Latin *dolor* denotes: sorrow, grief, pain, anguish (Ltc.201), and that in DR. *taIarvu* denotes: sorrow (3127-Ta). In Greek *kedos* denotes: sorrow (JS-152) and in DR. *kudi* denotes: grief, suffer pain or vexation in the mind (2084-Ka). That we have been witnessing the facts that not only the IE roots have their seed-words in Dravidian but a number of Indo-European words denoting basic meanings are cognates of their corresponding DR. words is in order as Dravidian is the common source of Indo-European. There are numerous other DR. words which have their cognates in IE, and a number of them belong to different times of the growth and development of IE, but in order to keep the text of this work manageable, they all could not be noted here by the present author. It is, however, already clear that some of the statements such as Dravidian does not have more than five or six words in IE (almost all of them names of exported items from India such as rice, ginger) uttered and widely published by the European scholars who are also students of Dravidian languages and who know some of the major IE languages such as Greek, Latin, Germanic, etc., are misleading, to say the least.

131. **kadh** = protect, cover (JS-153).

The DR. seed-word of this IE root is *kad-* = to protect, guard, tend, save (1416-Ka). Note that in Latin *petasus* denotes: a broad brimmed felt hat used by travellers (Ltc-445), and that the word *peta* is the name of the traditional hat of the Dravidian Kannada people especially in and around Mysur districts. In some other Kannada speaking areas, a bigger turban is called a *pataga* in which word also there is the representation of the word *peta* the cognate of which is Latin word *petasus*. Neitehr *peta* nor *pataga* is listed in DED due to the assumption that they are non-Dravidian. But in view of the fact that we are witnessing that Indo-European roots themselves are embedded in their common source Dravidian, it is clear that these and numerous such words are indeed Dravidian. It is not surprising that JS points out that the English word *hat* is derived from this IE root **kadh** which denotes: protect, as the hat protects the head, because just as there is the correspondence between *k* and *h* in Dravidian, its imprint is also there in Indo-European as *k* becomes *h* in Germanic from where the English word *hat* has descended. Note also that Dravidian shows that this English word *hat* can be doubly shown to be Dravidian on account of the fact that there is the correspondence between *p* and *h* the imprint of which is also there in Indo-European as *p* becomes *h* in Armenian. Due to this correspondence between *p* and *h* the above noted Dravidian word *peta* (the name of the traditional hat in Kannada) becomes the word *hat* which occurs in English. In fact this English word *hat* (which is ascribed by the scholars to the root-word **kadh** = protect, cover) is a variant of the Kannada word *hode* = to cover, to put over, to put on, to wrap around (KTK-1691). Both *peta* (used mostly in and around Mysur Districts) and *pataga* (used mostly in around Dharwad Districts) are wrapped around the head. The *peta* (which is a long usually white cloth) is first wrapped around a rattan hat and then this hat is put on the head, whereas the *pataga* (which is also a long usually white cloth) is just wrapped around the bare head. Note that the just noted word *hode* precisely denotes: to wrap around. It is important to notice that the cognates of the names of the traditional attires of the Dravidians are there in Indo-European, for it not only shows the endurance of these and other such words, but the antiquity of the traditional attire of the Dravidians which they denote.

Just in passing, where the Latin word *petasus* = a broad-brimmed felt hat used by travellers is listed (Ltc-445), notice that on the same page many other cognates of Dravidian words are also listed. For instance, the Latin word *petitio* (from *peto*) is defined as an attack, thrust, blow. Now, this Latin word is genetically inseparable from Dravidian *putai* = blow, to beat, strike, thresh (4252-Ta); *pode* = to strike, beat, beating (Ka); *podu* = fight (Ga). In fact, instances such as these are numerous which is not surprising because Dravidian is the common source of not only Latin but all the other languages of Indo-European.

132. **kai** = hot, shining (JS-153).

The DR. seed-words of this IE root are *kay* = hot (1458-Ka); *kay* = to grow hot, shine (Ta). In view of the derived Germanic words *hot* and *heat*, note that in DR. *ket-* = to heat (1951-Konda); *ked-* = to be heated (Konda); *ked-* = to become hot (Pe); *kot-* = to be hot (2055-Kuwi); *koti* = to heat (as of fire, weather, etc.), be heated (2084-Ta).

133. **kailo** = of good omen, unharmed, well (JS-154).

Note that the meanings of this IE root connote a sense of wellbeing. Here, note that in DR. *kol* = to be well in health (2146-Ko); *kwalp* = in good circumstances (To); *kolu* = to prosper, flourish, be plump [[healthy]], flourishing, prosperous (Ta). Note that English words *hale*,

healthy, wholesome are derived from this root.

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[Home](#)[Bā Ne](#)134. **kait** = bright (JS- 154).[Si](#)[Re](#)[La](#)

The DR. seed-word of this IE root is **katir** = to shine, glow, light, ray of light (1193-Ta). Note that JS refers to the IE root **kai** = hot, which as we saw above, has many seed-words such as **kay** = to grow hot (1458-Ka). In the same group 1458 we find the DR. word **kayuka** which denotes: to shine, be hot (1458-Ma). This is one of the many instances where the relationship of two or more IE roots is not only pointed out by the IE scholars (in this case JS), but by the presence of their corresponding DR seed-words in the same group (in this case group 1458).

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The root **kait** is also fused with DR. **katiravan** = sun (1193-Ma). Note here that JS-154 points out **surs**, the name of the sun god in the context of this root. In view of the fact that JS also points out that the Germanic suffix **heit** = bright, is used to denote a pleasant or dignified state, note that in the same group 1193, we have **katiram** = beauty, radiance (1193-Ta); **katirkka** = to shoot rays or looks, be radiant (Ma); **katirmma** = shining, beaming, (Ma); **kadir** = ray of light, splendor, (Ka); **kadaru** = luster (Ka).

135. **kaito** = woodland (JS-154).

The DR. seed-words with which this IE root is fused are **katu** = jungle, wilderness, wood (1438-Ma); **katu** = forest, jungle (Ta); **katar** = hill tribes, dwellers in the forest (Ta); **katan** = jungle dweller (Ma); **kadu** = forest, jungle (Ka); **kada** = jungle fellow (Ka); **kada** = wild, untamed (Ka); **kata** = forester, huntsman (Ka).

136. **kak** = enable (JS-154).

The DR. seed-word of this IE root is **kai** = to be fit, serviceable, to perform, make, work, do (1957-Ka). Also note **ki-** = to prepare (Go); **kak-** = to do, make (Ko).

137. **kał** = strike, break (JS-154-55).

Note the DR. seed-words **kol** = to strike (2152-Ta); **kol** = damage (Ma). Note that one of the derived words is **khlema** = twig (JS-154), and that in DR. **kolunnu** denotes: tender twig (2149-Ma). Another derived word is **khados** which denotes: branches. In DR. **kol** denotes: branch (2237-Ta). Also note that in Latin **plango** denotes: to strike and that in DR. **palanku** denotes: to strike or dash against (4011).

[DN](#)138. **kamp** = bend, edge (Pei-63-64).

The DR. seed-word of this IE root is **kumbu** = bending (1750-Ka). JS-155 who renders and defines this root as **kam** = bend, curve, vault, points out that possibly the chimney and fireplace are in the picture here because of their vaulted opening. Here, note that in DR. **kumutam** = oven, stove (1751-Ta). JS also points out that the word **sconce** which denotes: small, curved earthen work, fort, is derived from this root **kamp**. Here, note that in DR. **komma** = rampart, bulwark (2118-Ta); **kimbe** = wall on a flat roof that serves for a balustrade (Ka); **komma** = the upper part or coping of a fort-wall (Te). Also note the more ancient connotation pointed out by DR. **kara kumpa** = fencing with dried stalks, thorny bushes, etc. (1389-Konda). This is because, before forts were built, fence was used for protection from wild beasts and enemies. In DR. **kampa** = branch of a thorny tree or plant, thorn hedge (1235-Ga); **kampa** = thorny bush used for fencing (Ga). The fact is that to this day, in rural areas of India the borders of a backyard, garden or a small field are fenced with thorny bushes.

Pei states that in Italian the word **campo** is used in the sense of a graveyard (as in **Campo santo**). Here with the correspondence between **g** and **k** in mind, note that in DR. **gumiya** denotes: grave, tomb [[a vaulted hollow; the meaning vault denoted by this root according to JS is correct]] (1818-Go).

Further recall that it was pointed out earlier that ancient place-names of a country are of extreme importance because they testify to the identity of the people who gave them in their own language. The Celtic, the Anglo-Saxon, the Norman, the Roman place-names of Britain testify to the fact that these peoples were there as inhabitants of these places. Note that in DR. the Indo-European root **kamp** which is there in such names as **champagne**, **Campania**, **Champs Elysees** is embedded in DR. seed-words the meanings of some of which take us back in time when the

beginnings of some of such places was underway. For instance, note the words kampalai = agricultural tract (1236-Ta); kampalar = inhabitants of an agricultural tract (Ta); kampana = a district (Ka); kampanamu = an administrative division (Te). Note that the meanings of some other DR. seed-words take us to remoter beginnings of a town or fort kumba = log-hut (1732-Kur); kumbu = house (Kui); kompa = house (Te); kuppi = hut (Kol); kombe = Kurumba village; (Ka); kuppam = village, small village of fishermen (Ta); koppa = small village (Ka). Further note that in the same group 1732 we have koppala = name of villages [[which occurs in the names of dozens of Indian villages and towns]] (1732-Ka); kumpai = settlement (especially of Panchamas) [[note that the words camp of an army, campus, etc., are derived from this IE root]]; kompe = hut, small village or hamlet (Ka).

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That this root denotes: edge, and that it gave rise to the word girdle is also in order not only because a fence (as that for a sheepfold) is many times round and it is on the edge of such things as a backyard, field, etc., but because in DR. *kampi* = wire of gold, silver, or other metal; narrow strip along the border of a cloth (1241-Ta); *kambi* = wire, iron band [[such as a girdle for an armour]]; stripe or stripes running parallel with the border [[edge]] of a cloth (Ka). Note also the other DR. words such as *gopu* = a thin girdle (2176-Tu); *kompu* = string of pearls [[tied around the waist as a thin girdle by the Indian children even to this day]] (Ma).

139. **kan** = to sing, sound (Pei-126-27); **kan** = sing (JS-155).

This IE root is entwined with many DR. seed-words such as *kana* = an imitative sound (1162-Ka); *kanakana* (*kana* reduplicated) = to sound (Ta); *kon* = words of songs, words used in dance-song (2155-To). One of the derived Latin words is *carmen* = song. Here note that in DR. *ker-* denotes: to sing (2006-Pe).

140. **kand** = shine, be white, glow with heat (JS-156).

In ancient times what usually glowed with heat (other than the sun, lava, etc.,) was a hot coal. Note the DR. seed-word of this IE root which is *kenda* = live coal (1950-Ka). As is well known burning coal glows with heat, and when a thin layer of white ash forms on it, it looks white. Note also the words such as *kani* = glow (1406-Ka); *kanakana* (*kana* reduplicated) = the glow of fire or live coals (Te); *kani* = to be red hot, glow (Ta).

JS-156 points out the word sandal wood connoting the sense of fragrance. Here note that in DR. *sandu* = a fragrant substance, perfume (2448-Ka); *chantu* = sandal wood (Ta); *chantu* = compound ointment of camphor, musk and saffron (Ma). JS also mentions the word sandal in the sense footwear. In Latin *crepida* denotes: a sandal (Ltc.157). Note here that in DR. *kerpu* denotes: shoe, slipper, sandal (1963-Ka).

141. **kann** = reed, hemp (JS-156),

The DR. seed-words of this IE root are *kana* = small bamboo branch, bamboo [[reed]] (1166-Ma); *kanu* = cane (1160-Ta). JS mentions the word *canvass* in this context and defines it as to examine carefully, discuss, collect opinions etc. Here note that DR. *kintu* denotes: to examine, probe (1542-Ta). JS also points out that the word canvas first denoted: woven of hemp. Here note that in DR. *koni* = sacks made of jute fibre, gunny bag (Appendix:33-Ta); *kony* = gunny bag (Ma); *goni* = gunny bag (Tu); *goni* = coarse sack cloth (Te); *goniya* = sack, gunny bag (Te). That this word is used in Sanskrit is proper because the roots of all other IE languages are embedded in Dravidian, their common source, as we have been witnessing.

142. **kanth** = corner, edge (JS-157).

The DR. seed-words of this IE root are *konta* = corner (2054(b)-Pa); *kone* = corner, extremity [[edge]] (2174-Ka). Note that the name of Kent situated on the edge of England is derived from this IE root (JS-157).

143. **kap** = take, grasp, hold (JS-157).

Note that Pei-134-35 defines this IE root **kap** as to seize. The DR. seed-word of this root is in such words as *kappane* = in a snatching manner, with the sound producing in snatching [[or grasping]] (1222-Ka); *kabb* = to seize with wide open mouth (of dogs, tigers etc.) (Kod); *kappuka* = to snap at [[as a frog seizes an insect]] (Ma). It is interesting as well as important to observe that simple DR. words which are used in daily life by children and adults alike without a thought have become roots denoting important meanings in IE.

144. **kap ut** = head (Pei-136-38).

JS-49 renders this root as *caput* = head. The DR. seed-words of this IE root are in such words as *puki kapra* in which *kapra* denotes: head (3103-Pe). Note also the word *keppe* which denotes: temples (1989-Tu). While dealing with the IE root **kap** = to seize, Pei-134-35 points out that the root has given rise to the word *kappa* = a covering for the head. Here, note that in DR. *kappu* = to cover (1221-Ka); *kappuka* = to cover (Ma); *kappu* = to cover (Te). Note some other DR. words which relate to the

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context of head. For instance, koppu = female's hair tied in a tuft (2110-Ka); khopa = young people's back hair when raised and folded up, chignon (Kur); kafy = hair of a god or of priest of ti.diary (1325-To). It is not surprng that one of the derived words of this root is Greek cephalic which is used in such terms as cephalic index.

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145. **kar, karkar** = hard (Pei-216-17); **kar, krak** = hard, strong, powerful (JS-158-59).

Note that the feature of reduplication is one of the important features of Dravidian vocabulary and that Pei points out that **karkar** is reduplication of **kar**. The DR. seed- words of this root **kar** are karu = hard, and karuma = hardness (1287-Ma). The words harsh and harshness are derived from this IE root. Here, note that in DR. karatu = roughness, churlish temper (1265-Ta); karil = severity, cruelty (Ta); karukaruka (karu reduplicated just as the root **kar** is reduplicated in the above noted root **karkar**) = to be harsh, sharp, rough, irritating (Ma); karadu = that is hard, rough, unpolished (Ka); kargota = hard, hardness, hard-heartedness, hard-hearted (Tu). Note that Greek kratos = power is derived from this IE root, and as suffixes -crat, -cracy occur in such important words as autocrat, plutocrat, democracy, aristocracy, bureaucracy, theocracy (Pei-216). Here, note that in DR. karuttu = power (1287-Ma); kara or karu = power, greatness (ka); karu = hard (Ma); karuttu = strength, power (Ta); karuttan = a powerful man (Ma); kirpu = strength, power, ability (1570-Ta).

146. **kars** = scratch, rub (JS-159).

The DR. seed-words of this root are kere = to scratch (1564-Ka); keresu = to scrape (Tu); kaR = to smear, daub (1503-Konda); kirmabuni = to scratch, rub (1560-Tu) kirmbelu = scratching (Tu). Note that Latin cardus = a thistle (Ltc.92) is derived from this root, and that in DR. karande denotes: Indian globe-thistle (1271-Ka).

147. **kat** = thrown or dropped down (JS-160).

Note the DR. seed-words of this root kutayuka = to throw out (1662-Ma); kad- (katt-) = to throw (1109-Pa); kede = to fall down, drop (1524-Ka); kedahu = to make fall down, throw to the ground (Ka). JS points out that the root **kat** also denotes: animal offspring, the young of animals. This is correct, because in DR. the popularly used word kutti denotes: young of a dog, pig, tiger, etc.; little girl (1670-Ta); kuttan = boy, lamb, calf (Ma); kutti = young of any animal, child (chiefly girl) (Ma); koda = tenderness, tender age, youth (2149-Ka). Note that JS also points out cat as one of these little animals, and states that the word cat is derived from this root. Note here that in DR. kotti = cat (male or female) (2170-Ka); kwaty = cat (To); kuttiri = a civet cat (Tu). Further note that cat(a) is a Greek prefix which is derived from this root (JS-130) and occurs in a number of words such as catabolism, catarrh, cataract, catalectic, catholic, catholicon, catogeric, catamite, etc.

148. **kato** = woodland (JS-154).

In view of the fact that this IE root has given rise to such English words as heath, heathen, etc., it is entwined with more than one DR. seed-word such as katu = jungle, wilderness, wood (1438-Ma); katu = forest, jungle (Ta); katar = hill tribes, dwellers in the forest (Ta); kattan = rustic (Ta); katan = jungle dweller (Ma); kadu = forest, jungle (Ka); kada = jungle fellow (Ka); kada = wild, untamed (Kod); kata = forester, huntsman (Ka).

149. **kau I** = burn (JS-160).

The DR. seed-words of this IE root which denotes a basic meaning such as to burn, are kay = burn, to burn, grow hot (1458-Ta). Note the Greek word khauma derived from this root denotes: heat of the sun. Here, note that in DR. kumai denotes: to be hot, sultry [[as due to heat of the sun]] (1752-Ta). JS also points out that another derived word khalon denotes: wood for burning. Here, note that kolli in Malayalam denotes: firewood (2158-Ma).

150. **kau II** = Imitative (partridge) (JS-160-61).

Note that JS points out that the imitative sound is that of the bird chukar, chikhor or chuckoor = partridge. It is not surprising that the DR. seed-words of this IE root also denote the sound made by birds. For instance, kuvu = to scream (as peacock); cry (as a cuckoo or birds in general), whoop (1868-Ta); ku = cooing, as of a dove (Ta); The derived word in Greek kokuein denotes: wail (JS-160). Note here that in DR. ku = a cry (Ka); ku-kuv-enal (ku reduplicated) = lamenting, bawling, sreeching (Ta).

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151. **kau III** = strike, cut (JS-161); **kau, keu** = hew, strike (Pei-115).

The DR. seed-word of this IE root is **koy** = to cut, saw [[as when a tree is cut]] (2119-Ka). This root is another example pointing out how phonetically resembling IE words and their different meanings are enlightened by their corresponding DR. seed-words. To begin with let us note that JS states that the derived Latin word is **cudo** = to pound, beat (Ltc.160), and that this word is a cognate of DR. **kuttu** = to pound, beat, a blow (1671-Ka). Latin **incus** is also related here because **incus** constitutes: in and **cudo**. JS then points out that Latin **caudex** first denoted a cut tree trunk, and later on a writing tablet and hence we have the words **code**, **codex**, **decode**, **codify**, etc. This picture becomes enlightened when we realize that in DR. **kuttu** = to pound, strike (1671-Ka), and **kuta** = stump of a tree (1676-Pe); **kuttu** = stem of a tree which remains after cutting it (Ka); **kutti** = stump (Te); **kuttuka** = to write [[as a code would be written]] (1719-Ma); **kuttu** = secret [[as a codified writing is usually a secret]] (1673-Ta). Also note that the DR seed-word **koya** denotes: a wooden piece, log (2120-Go). The connection between the tree trunk or log (on which figures, words, etc., can be written or etched), and writing is further enlightened by DR. seed-word **kuttuka** which not only denotes: to write, but to pierce, stab, prick in an **ola** [[writing by pricking or pressing on such things as palm leaves which was done in ancient India]] (1719-Ma).

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Further note that the word hew (hewen in Middle English; heawan in Anglo-Saxon; houwen in Dutch; hauen in German, etc.,) which is used to define **kau III, kau, keu** which also denote: strike, itself is according to the Dravidian phonetic correspondence which often occurs between initial k and initial h, and which, as we noted with illustrations in the previous chapter, has left its birthmark on Indo-European where k becomes h in Gothic (Pei-22-23). The above noted Dravidian word koy = to cut has become hew in English according to this phonetic phenomenon which often occurs in these languages which, for the sake of clarity we are referring to as Dravidian and Indo-European. In fact, as is in the case of so many other Indo-European words, this English word hew is a pure and simple cognate of the Dravidian Kannada word hoy which denotes: a strike, blow (KTK-1693). Befitting the mother language, the common source of all these words, Dravidian, has both forms koy and hoy. Facts such as these can be illustrated repeatedly, but such an endeavor properly belongs to the province of an etymological dictionary of Dravidian comprising all her offspring.

152. **kau I** = stalk (JS-161).

Note that JS points out such leafy vegetables as cabbage in this context. The DR. seed- word of this root is kulun = stalk of leaf (1807-Pa).

153. **ke** = sharpen, pointed (JS-161).

JS correctly points out the derived Greek word konos = cone which has a pointed end. Here, note the DR. seed-words kona = point, summit (2174-Te); kunai = sharp point or tip of a thing (Ta); kone = point, end, extremity (Tu); kona = pointed end (Konda).

154. **keg** = catch, hook (JS- 161-62).

The DR. seed-words of this root are kokke = hook (2032-Ka); kokke = hook, anything bent (Kod); kokke = a hook, clasp (Tu); kokka = clasp, hook, crook (as for plucking fruits) (Ma); kokki = hook, clasp (as of a necklace or ear-ring), hooked knife attached to a long bamboo (Ta). Note also some of the nasal forms konke = a hook (Tu); konki = a hook, fish hook (Ka). Note that fish hook as one of the meanings here is significant in view of the fact that JS-161 mentions a derived Germanic form of this root which denotes: hooker = fishing boat.

155. **kei I** = move, rouse (JS-162).

The DR. seed-words of this IE root are ka = to wake (1416-Pe); ka = to be awake (1416-Mand).

156. **kei II** = to lie down, sleep, settle, home, friendly, dear (JS-162-63).

Pei-147 defines this root as to lie, home, camp. The DR. seed-words of this IE root are ke = to lie down, repose (1990-Ka), and kelu = abode of a Pariah (Tu). Some other DR. elements are kedonuni = to lie down, rest (Tu); kidna = kidana = to allow or invite one to lie down for rest or sleep [[that is, being friendly]] (Kur); kide = to lie down (Malt). The derived Greek kheimai denotes: lie asleep (JS-162), ammocete = lamprey larva, lying in sand; cemetery = a sleeping-place (JS-162). Here note that the above noted Dravidian word kidna or kidana also denote: lay in the grave (1990-Kur).

Note also that settle and camp are also the meanings of this IE root which gave rise to Anglo-Saxon forms home, ham (as in the name Birmingham, Durham, etc., - Pei-147; in Lithuanian the word kemas denotes: a village). In this respect note the DR. seed-words kumpai = settlement (1732-Ta); kompe = small village or hamlet, hut (Ka); kombe = Kurumba village (Ka); kompa = house (Te); kumba = log-hut (Kur); kumbu = house (Kui). Note again that the place-names of a country point out the identity of the language in which they were given by thier speakers which in this case is Dravidian.

157. **keiro, koiro** = old, grey (JS-163).

This IE root is fused with more than one Dravidian seed-word; but the ones we shall note here are kiru = old (1579-Tu); and karivu = grey (1278(a)-Ma). Note some of the other DR. forms with the correspondence between r and l in mind: kelava = old man (1579-Ka); kilavu = old age (Ta); kilavan = old man (Ma); kel o.l = old man (To); kilam = old age,

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aged person, animal or thing (Ta).

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158. **keku** = excrete (JS-163-64).

The DR. Kannada word kakka is so widely used as a nursery word to denote excrete of any animal especially that of humans that the Kannada children themselves must be referred to if any verification of the existence of this Kannada word is needed. It is not surprising that another form of substance that is thrown out of the body, the vomit, is called kakku which is listed in the Dravidian dictionaries and defined as to vomit, vomiting, vomit (1079-Ka). Also note the related word in Toda kak = to vomit (1879-To). Note that JS-163 points out that this IE root **keku** is a variant of another IE root caca = defecate, feces, which not surprisingly he notes as baby talk (JS-47).

159. **keḷ I** = warm (JS-164).

Note that JS-164 correctly refers the reader to another IE root **kai** = hot, shining. The root **keḷ I**, therefore, also relates to the DR. seed-word of the root **kai** which is the Kannada kai which not only denotes: grow hot, burn, but be warm (as body). The reference to the warmth of the body is important here because the body when ill does get warm or warmer or even hot due to high temperature of fever. Actually, in DR. Kodagu ka.yela denotes: illness (1458-Kod); In Kannada it is pronounced as kayile meaning illness, and in Tulu kayuni denotes: be hot, burn, be feverish [[warm]] (1458-Tu); and kayile = sickness (Tu). The reference to heat itself is denoted by the derived Latin words of this root calor = heat (JS-164); calidus = hot which are genetically related to the DR. Malayalam word kayal which denotes: what is warm, heat, dryness (1458-Ma). Note that the words kandu = boiler, cooking utensil, oven, and kahala = dry, withered, which are used in Sanskrit are derived from DR. (see at the end of group 1458).

160. **keḷ II, kla** = shout, resound, summon, instruct, make clear (JS-164).

Pei-139 defines this root as to call, cry. This root is entwined with many DR. seed-words such as kele = to cry or shout with energy or for joy (1574-Ka); kil(i) = to cry, weep (Go); killitana = to cry out (Go). Note here that Latin clamor = a loud shouting, cry (Ltc.109) is derived from this IE root **keḷ II**. Here, note that in DR. kil(i) also denotes: to scream, (child) to cry (1574-Go); kiliyana = to shout (Go); kilevuni = to resound (Tu) [[note that one of the meanings of this root is resound - (JS-164)]]; koḷ = sound, voice (1774-Ka); kuliru = to sound (1831-Ta); kularu = to howl, yell (Ta); kuyil = to call, hoop (1764-Ta); kila = to express clearly, state specifically (2017(b)-Ta); [[note here that the Latin word clarus = clear, distinct (Ltc.110), is derived from this root which also denotes: make clear]]. In view of the fact that the root has been defined also as instruct, note the DR. words keḷ = be informed of (2017(a)-Ta), kal = to learn (1297-Ka); kal = learning (Ka); kal = to learn, study, practice (as arts)(Ta); kalpavuni = to teach (Tu); kalai = arts and sciences, learning, erudition (Ta); kalfy = education (To); kale = to come together, meet (1299-Ka); kala = state of being joined or mixed (Ka) [[note that one of the meanings of this root is summon]]; kalayika = meeting, union (Te); kala = to unite in friendship (Ta) [[note that Greek khalein denotes: summon for worship, and ecclesiastic, ecclesiology, etc., are derived from this root]]. Note also the DR. words kolkai = taking, accepting, opinion, doctrine (2151-Ta); koḷ = accepting, holding, opinion, tenet [[as that concerning a religion]], (Ta); koluvu = an assembly, royal presence or the presence of a deity (Te); koluchu = to serve, worship (Te).

161. **keḷ III** = black, dark color, grey, blue (JS-165).

The DR. seed-words of this IE root are kal = blackness, black (1494-Ka); kal = black, dark (Ka); kali = blackish (Tu); kal = blackness (Ta). Note that the word kala = black, used in Sanskrit is derived from DR. (see at the end of group 1494). Note also that in DR. kavala = darkness (1489-Ka); kaviri = blackness (Te).

162. **keḷ IV** = something elevated, hill (JS-165).

That an elevated stony place such as a hill is denoted by this root is correct, because in DR. kal = swelling (e.g. caused by blow of a stone) [[as that of a hill]] (1350-Ko); kal = boulder (1298-Ta); kal = rock (Ma). Also note that in DR. kilar = to rise, ascend, be conspicuous [[as a hill or mountain]] (1583-Ta); kilampu = to rise in air or water (Ta). Note that JS-165 points out the place-name Stockholm, and Germanic holm,

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an island, rising from the waters such as a lake or river. Note also that colon = the lower part of the large intestine, is one of the derived words from this root, and that it is genetically related to the DR. word kallu = an entrail, the bowels (1274-Ka). JS also notes that the punctuation mark colon first denoted: a limb. Here note that in Malayalam kal denotes not only leg, but also pillar (1479-Ma). Note here that Latin columna = pillar is one of the derived words from this IE root. It may be remembered that legs and pillars keep bodies and structures elevated and that something elevated is one of the meanings of this root.

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163. **keḷ V** = to prick (JS-165).

Si

The DR. seed-words of this IE root are kuli = to pierce (as an arrow) (1833-Ta); kolutu = to drill through, rend, tear (2148-Ta); kuli = to make a hole [[prick]] (1818-Ka).

Re

164. **keḷ VI** = hollow, to cover, hide (JS-165-68).

La

The DR. seed-words of this root are kuli = hollow (1818-Ma); kula = what is hollow (Ma). Note that one of the derived words is color, and that in DR. one of the words which denotes color is kolam = color (2240-Ta). **keḷ VI** also denotes: to hide. Here, note that kolam in Tamil also denotes: costume [[which hides the body]] (2240-Ta); and in Malayalam it denotes: figure (chiefly of masks, dresses) (Ma). Note also that Heḷ, the name of Norse goddess of the dead, is ascribed to this root **keḷ VI** and that in DR. kaḷi = to die, expire (1356-Ta); kali = to go or be removed very far, pass away, end, die (Ka). This root **keḷ VI** has yielded the name Heḷ due to the phonetic correspondence between initial k and initial h in Dravidian which is carried on in Indo-European as k becomes h in Gothic (see the previous chapter).

165. **keḷ VII** = to speed, drive, crowd (JS-168).

Pei-138 defines this root as to hasten, drive cattle, and JS-168 defines the derived Germanic word hold as first, drive cattle, and then tend, then keep. That JS points out cattle in this context is not without significance, because in DR. kali denotes: cow, cattle, she buffalo (1479-Ma). Note also that crowd is one of the meanings of this root and that in DR. kul = to crowd together, assemble, muster (1915-Ta); kulu = assembly, herd, flock (1821-Ta); kulam = crowd, herd (Ta); kulumu = to collect in large numbers (men, animals) (Ta). Note that the derived Greek word klonus denotes: crowd (JS-168). Here, note that in DR. kolu = royal presence, durbar [[royal court]], presence of the deity in a temple (2151-Ta). Note also that kalai = disperse (as an assembly, a defeated army (1311-Ta); kalayuka = to disperse (as a mob) [[drive away]] (Ma); kalayikka = to drive away birds [[cattle, men, etc.,]] (Ma); kalayu = to be dissolved or broken up (assembly) (Te).

166. **keḷ VIII, (s)keḷ** = cut, divide (JS-168-69).

AS JS points out in this context, the roots **kau** = strike, cut; and **ker III** = scratch, separate, etc., are intertwined with this root. There is as usual more than one DR. seed- word which is involved here, but in view of the fact that Latin scalpare and such words as scalp, scapel, etc., are derived from this root, the emphasis is on the meanings dealing with cutting, cleaving, etc., of the flesh, as in surgery. In DR. kili denotes: not only to lacerate but to cut, split, rend, tear, rip up, scratch (1581-Ta); kol = wound (2152-Ma); kil = to rend, tear, split, part, portion, section (1622-Ta). Note that the derived Greek word khleros denotes: a chip cut off for casting lots, and that klon = twig (JS-168). Here, note that in DR. koluntu = tender twig (2149-Ta). Note that the word sakala- = piece, fragment, used in Sanskrit has genetic connection with DR. (see at the end of 2748 where there are listed such DR. words as sakke = chip (2748-Ka); sekk- = to chip, scrape (Nk); sekali = to scrape (with a hoe) (Kuwi); seka = piece (Kuwi)).

167. **keḷ IX** = dispute, deceive (JS-170).

There are a number of DR. seed-words with which this IE root is genetically connected, but the main ones are kali = dissension, strife, war (1303-Ta); kalampuka = to quarrel (Ma); kalaku = to agitate, disturb, perturb (Ka); kal = deceit, falsehood (1372-Ka); kalavu = theft, lie, cheat (Ma); kalu = false, untrue, fraud, cheating, lie (Tu); kallari = a liar, deceiver, cheat, rogue (Te). Note that the word khala = rogue, used in Sanskrit has genetic relationship with DR. (see at the end of 1372).

168. **keḷp, (s)keḷp** = to grasp (JS-169).

Among the many seed-words of this IE root let us note the Kannada kol or koluha = seizing, preying, taking (2151-Ka); kol = holding, taking (Ta); kolka = to hold, contain (Ma); kol = to seize, take away, take, obtain (Ka); sikkuni = to be caught, seized, obtained, ensnared (2498-Tu); soku = to catch (2870-Ka).

169. **kem I** = cover (JS-169).

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Note the DR. seed-words of this IE root kammu = to cover (1221-Te); kamiyu = to cover completely (Te); kammudala = covering, concealing (Te).

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[Home](#)[Bā Ne](#)170. **ken II** = make an effort, strive (JS-170).[Si](#)

The DR. the seed-words of this IE root are kinai = to do, make (1957-Kuwi); key = (ken-) = to do (Ga); kuning = to do, make, be able (Br).

[Re](#)171. **ken IV** = empty (JS-171).[La](#)

It is not unimportant that JS refers to the word cenotaph = tomb monument to a person not buried there, and to the word kenodoxy = the desire for vainglory in the context of this root. There is an underlying sense of hollowness involved here. It is not surprising that the DR. seed-word is kuni = grave, hollow [[empty]] (1818-Ka).

[E-](#)172. **kenk I** = bind, clasp, enfold (JS-171).

This root has genetic relationship with many DR. words which denote different aspects of binding, enfolding, etc.,. Note such DR. seed-words as kani = tie, knot (1183-Ka); kane = the knot which fastens a garment round the loins (Ka); kanni = link of a chain (Ta); keni- = to get stuck, caught (Kod); konke = a hook [[clasp]] (2032-Ka); kanni = neckrope for bullock (1184-Ta); kannu = to be fastened to (Ta).

173. **kenk II** = be dry, feel pain (JS-171).

The DR. seed-words of this IE root are kon- = to pain (2152-Ko); and with the correspondence between k and x which sometimes occurs in DR.: xayna = to loose moisture, dry up, evaporate (1458-Kur).

174. **kenk III** = curve, bend (JS-171-72).

Note the DR. seed-words of this IE root which are kunikka = to make a curve (1927-Ma); kuni = curve (Ma); kun = curve, bend (Ta); kunu = to curve, bend down (Ta); kuni = bent or curved ground (Ka); konu = to be curved, bent (2209-Ta); konam = curve, curvature (Ta). Note that JS-171 mentions Latin calx = heel which is derived from this root. Note here that in DR. kuna = heel (1862-Pe); kune = heel (Mand).

175. **kent** = goad, prick (JS-172).

Note that JS states prick as a compass point when making a circle. Here, note the DR. seed-word kunt- = to pierce with spear (1719-Pe); kontu = to pierce, peck (2091-Ta). The derived Greek word denotes: girdle. Here, note that in DR. kinkini (kin reduplicated) = girdle of small bells (1545-Ta). Note also that kana in Malayalam denotes: small stick, small bamboo branch, bamboo [[which are used to goad cattle]] (1166-Ma).

[DN](#)176. **ker I, (s)ker(b)** = bend, turn, move around (JS-172-75).

As in the cases of many others we have already witnessed, in the case of this IE root ker I also there is more than one DR. seed-word with which it is intertwined. For instance, kur = to bend (1767-Ta); kro- = to bend (Kui); kuranku = to bend ((Ta); kurgu = be bent down, state of being bent down (Ka); kurgu = to contort (Ka); krosu = bending (Kui); krop = to bend (Kui), and many others in the same group 1767. Also note kural = to bend low (1851-Ta); kor = to bend in dancing (2054(a)-Go); sika = to bend the head down (2493-Kui).

As has been witnessed already, in the case of this IE root also DR. illustrates that it has seed-words which denote some other meanings denoted by this root. For instance, the root **ker I** also denotes: turn, move around. Here, note that in DR. kralu denotes: to turn round, move, wander (1349-Te). When we explore DR. through the phonetic correspondences which have operated in it, we can realize more related words. For instance, we noted in the previous chapter that there is the correspondence between g and k in DR. which has left its imprint on her offspring, Indo-European. In view of this correspondence, note the related DR. words such as giri (or gira or giru) = going round, whirling (1595-Ka); girigitti = a child's toy with wheels whirling round by means of a string between them (Ka); giragira (gira reduplicated) = round and round, spinning [[like the whirling storms of a cyclone; JS points out the word cyclone in this context]]; girruna = circularly, in a circle (Te) [[note that the words circle, circular, circuitous, circularize, circum-, circumbendibus, circumcision, circumference, circumsession, circumnavigate, etc., are derived from this root ker I - JS-173]]; kirukku = to be giddy, swim (as the head), be confounded, confused, disconcerted (Ta) [[note that the word chakra used in Sanskrit to denote:

circle, wheel, is derived from this root; note also that in Hindi language, the word chakkar denotes: going round and round, giddiness]]; kirukku = giddiness, craziness (1956-Ta); kirukku = craziness, lunacy (Ta); kirukkan = crazy fellow, lunatic (Ta); [[note that the term cycloid denoting of manic depressive personality, is derived from this IE root **ker I** JS-173]. In latin circulum denotes: a circle, circuit, circular figure (Ltc-105), and in DR. surku denotes: to curl [[which connotes the sense of a circle]] (2684-Ka). Further note that due to the correspondence between initial k and initial ch in DR. (initial ch in its turn often corresponds with initial s in DR.), there are the words such as churru = to revolve, circulate, turn around, spin, take a circuitous course, wind about, wander about, be coiled, lie encircling, be giddy or dizzy, encircle, encompass, surround, wear round, coil up, roll up, whirl, moving round, revolving, rolling, circumference, circuit, roundabout way, surroundings, neighborhood, coil, roll, toe-ring, surrounding wall (2715-Ta); churru = what is circular, a ring (Ma); chura = a circle (Ma). Note also that Latin orbis, denotes: a circle, disk, ring, anything round (Ltc-415), and in DR. ore denotes: a potter's wheel [[which is an object that is round]] (398-Te); in Latin volvo = to roll, (Ltc-649), and in DR. ullu = to roll (664(a)-Ka). Note that Latin volvo and orbis are not derived from this root ker I, but they are stated here to show the genetic relationship of these Latin words with Dravidian. Note also that this root performs as a prefix and suffix in many IE words such as cyclonite, cyclophosphamide, cyclotron, cornice, cornea, crown, circa, circle, cultivate, culture, agriculture, apiculture, viticulture, pratincolous, saxicolous, terricolous, etc.

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177. **ker II** = horn, horned animal, head, face, brain (JS-175-76).

Now, this IE root is phonetically exactly alike compared to the above noted root **ker I**, but denotes different meanings. Not only in view of the fact that there lays a great length of time between the time of the ancient Dravidians' departure to Europe and the present, but since this root denotes: horn, an object which must have existed in greater antiquity, and therefore further extends the element of time involved here, it would be remarkable if Dravidian still has a word even remotely resembling the shape, form, and this meaning of the root **ker II**. Here again Dravidian illustrates her endurance, for she has more than one seed-word of this root. For instance, in DR. kor precisely denotes: horn (2200-Ga). Also note kor = horn (Go); kor = horn of cattle or wild animals (Go). Of course, in Greek koras denotes: horn; and in Latin cornu denotes: horn, and they are Dravidian cognates in Greek and Latin.

That this root denotes: horned animal is attested by DR. seed-words such as karas = sambar deer (1114-Nk); karsa = male of the bado-deer (Kur); krusu = barking deer (1785-Kui); kuran = hog deer (Ma); kori = antelope (Kol); kuri = antelope (Pa); kuruv = deer (Ga). Note that the word kuranga- = a species of antelope, antelope or deer in general, which is used in Sanskrit has genetic relationship with Dravidian. (see at the end of group 1785). This root also denotes: brain, and this is also attested by DR. for the DR. seed-word kuruti, precisely denotes: brain (1783-Ta). Note also that in DR. kirpa = skull (1555-Kuwi), and not surprisingly Greek khranon, denotes: skull; kara = head. Incidentally, in Greek crios denotes: ram, and it is a cognate of DR. krusu = jungle sheep (1785-Kui). Due to the Dravidian phonetic phenomenon which turns initial k into initial h (which was illustrated in the previous chapter), and which has left its imprint on its offspring: Indo-European, the Dravidian seed-word kor, denoting: horn, has become horn in English. What is actually happening here is that we are using Dravidian words to define Dravidian words which are in related forms in other languages, which is in itself the proof of their genetic relationship.

Some of the words ascribed by the scholars to this root are keratin, trikeratops, cranium, cranial, migraine, megrim, corn, cornea, cornet, cornucopia, tricorn, unicorn, Cornwall, Cornish (hen), corner, Capricorn, etc.

178. **ker III**, **sker** = scratch, cut, pluck, gather, dig, separate, sift (JS-177-78).

while dealing with **ker III**, JS refers to other roots **kel VIII**, (**s**)**kel** (= cut, divide - JS-168-69), and **sek** (= cut - JS-346), and under **sek**, he points out that the latter gave rise to ten forms, eight of which retained the initial s and two of them (**kel VIII**, and **ker III**) dropped initial s. It is this **ker III** that we are noting here. As usual DR. as the common source of IE illustrates that this root also is entwined with more than one seed-word. For instance, kere = to scratch (1564-Ka); ke.ri = to scratch (Ka); kerf- = to scratch (To); kir- or kirv- or kirch = to scratch (Pa); kirp- = (fowl) scratches (Pa); korai = a scratch, as on the body (2257-Ta); sek- = to itch (2800-Konda); chika = to scratch (2601-Ma); koru = to scratch (Te); kory- = to have desire to scratch (1124-To); kiru = to scratch (1623-Ta); kirai = scratching (Ta); kiruka = to scratch (Ta); kiruku = to scratch out (Ka); kirwanj = scratch (Go); kiru = scratch (Tu), etc. Note that JS points out that the meaning scratch, came to be associated with writing. This is correct, because, in DR. kuri denotes: to mark, take note of, regard, a mark, sign (1847-Ka); kuri = sign, mark, symbol, to draw, sketch outline in painting, sketch, design, think, intend, narrate briefly (Ta); kurippu = mark, sign (Ma); kurikka = to mark, note, write, point out, refer to (Ma); kurippu = memorandum, abstract, (Ma); kurupu = a mark, sign, token, characteristic (Ka); kiru = to scratch [[as on clay, bark, hide]] (1623-Ka); kiruku = to scratch out, erase (Ka); kiru = to scratch, draw lines, scribble, write, scrawl, stroke, writing (Ta); kirukku = scribble, scoring out anything written (Ta) [[note some derived Germanic forms denote: scar, score, etc., and in Russian, skrobota = scratch - JS-177]]; ki.r = a mark, line (To); kira = stripe (Kol); kurepuni = to bore, scrape (1818-Tu); karukku = engraving, carving, embossed work, bass relief (Ka); karuv-idu = to put bosses or raised figures, mould, model (Ka); karu = a mould (Tu); karugu = a mould (Tu); karu = figure, mould (Ma); sekk- = to chip, scrape (2748-Nk); sek = to fashion things out of wood (Konda), etc. Note that the above noted DR. word kiru not only denotes: scratch, but draw lines, scribble, write, scrawl, stroke, writing, and thus illustrates that the association of **ker III**, **sker** with scratching and writing is not accidental but has its foundation in Dravidian itself.

Note that the root also denotes: cut, pluck, gather, dig, etc. Here, note that in DR. kiru = to cut (1624-Ta); kori = to cut (1859-Ka); kore = cutting (Ka); kuru = to pluck (Ta); ku.r- = to gather (1882-Ko); kurp- = to collect, join or put together (Konda); koruka = to gather up (2231-

Ma); koruni = to dig up or out (2257-Tu); kerantu = to dig, scratch (1564-Ka); kar- = to dig (1467-Go; Mand).

A few of the numerous derived words are: critic, criticism, curt, curtail, carnal, carrion, carnivorous, incarnatte, incarnation.

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179. **ker IV, kr** = cry out (JS-178-79).

The DR. seed-words of this IE root are: **kiru** = to cry out (1590-Ka); **keru** = to cry out (1960-Te). Note also **kiru** = to scream (1590-Ka); **kirachu** = to cry, shout, scream (Ka); **keral** = to cry, utter loudly (1960-Ka); **keralu** = to cry out from alarm (Ka); **kiru** = to cry out the price, cry aloud (1921-Ta).

JS points out that black color and raven are in the context here. In Greek **chorax**, in Latin **corvus** = raven, coracine, from its black color. In fact, the genus of crows is **corvus**. Here, note that in DR. **kari** = blackness (1278-Ka); **kari** = black (Ma); **karu** = black (Ta); **karu** = black, dark color (1278(c)-Te); **kar** = black (To); **ka.r** = black (Ko); **karu** or **kari** = black, dark (Tu); **kari** = black (Kol); and that the derived Latin word **creper** (**crepera**) = dark, is a derived word here. It is not, therefore, surprising that in DR. a single word **kari** denotes both the meanings; **kari** = crow, blackness (1278(c)-Ta). Note also in DR. **karichchan** = king crow (1278(a)-Ta).

Latin **crepitare** = to rattle, creak, crackle, rustle, clatter; and **creptus** = a rattling, creaking, rustling, clattering, are also derived words of **ker IV, kr**. Here, note that in DR. **karakara** (**kara** reduplicated) = onom. expression signifying rattling sound, utter a rattling sound (1386-Ta); **karakarappu** (**kara** reduplicated) = rattling (Ta); **karakara** (**kara** reduplicated) = to crackle in the mouth (as a crisp cake) (Ta); **kira** = creaking (1593-Ka); **kirru** = creaking, creak (Te); **kirku** = a creaking noise (Ta); **kirukira** (**kiru** reduplicated) = rustling, rattling noise (Ma).

JS also notes the other derived words: Latin **crimen**, **crimem** which first denoted cry of distress gained the meanings of the reason for such a call: crime. Here, note that in DR. **karai** = to weep, lament, call (1291-Ka); **karesu** = to cause to call, have called (Ka); **karuk-** = to call, crow, (Nk(ch)). Note also that in DR. **kerpuni** = to kill, murder, slay (1981-Tu); **kerpinaye** = murderer (Tu); and that **karup-** = to cause to summon a physician (1291-Nk(ch)).

A few of a number of derived words of **ker IV, kr** are: corbine, corvine, cormorant, crime, criminal, incriminate, recrimination, etc.

180. **kerv** = heat, burn (JS-179).

This IE root also is phonetically exactly the same as the other roots **ker I, ker II, ker III, and ker IV**, but denotes different meanings. However, this also has more than one DR. seed-word with which it is fused. For instance, **ker** = to burn (1278(a)-Pa); **karv-** = to burn (Pa); **karu** = to burn (Go); **kari** = to be singed, scorched (Ka); **kara** = to be hot (1458-Kui); **kary-** = to heat (new pot, etc.,) (1278-Ko).

That the meaning of this latter DR. word **kary-** is associated with pot (Indians heat a new pot to season it) is not accidental is shown by the fact that the derived Greek word **kheramos** denotes: potter's clay, pottery (JS-179). Here, further testimony is that in DR. **kor** = mud (2123-Ko); **kuranni** = fine clay, mud, mire (Ma); **kuri** = pot (1797-Kui); **kuri** = pot (Kui); **kurvi** = pitcher (black for cooking) (Go); **kurvi** = earthen cooking pot (Go); **karvi** = narrow mouthed earthen vessel for oil or liquor (1273A-Go); **karava** = clay pot with narrow neck (Kod).

The root has also yielded Latin **carbonem**, **carbon**, etc. Here, note the other DR. seed-words **kari** = charcoal, coal (1278(a)-Ta); **kayr** = charcoal, soot (Ma); **kari** = soot, charcoal (Tu).

Note also that **Pei-118-19** renders this root as **ker(e)**, and defines it also as glow. Here, note that in DR. **kuru** = brilliance, luster, to glisten (1782-Ta); **kurumai** = luster, brightness (Ta). **Pei** points out that the Slavic form for red or beautiful appears in Russian: **krasny**, **krasivy**. This is in accordance with the fact that in DR. **kuruti** = red color (1788-Ta); **kary** = a beautiful thing, beauty (1393-To); **kurj** = beautiful or handsome person (1782-Ko).

A few of the many derived words of this root-word are: carbide, carburetor, carbuncle, cremate, etc.

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of the many DR. seed-words of this root, let us note korvu = to grow (2146-Ka). The Greek word khoros = youth, is derived from this root. Here, note that in DR.: kor = very young (2149-Pa); kiriyam = young man (1594-Ka); kurnja = young male child (1791-Pe). In view of the fact that another derived Greek word khora denotes: maiden, note that in DR. korol, denotes: bride (2149-Nk). Note that the words kora-, koraka- = bud; kuraka = a new born animal, used in Sanskrit are genetically related to DR. (see at the end of 2149 where such DR. words as korsana = to grow, sprout (Ga); korkela = young, tender (Ga); korgi = young of children (Kui); koru = new shoot, fresh stalk, stem or bud (Kui) are listed).

A few of the words derived from this root are: create, creation, creature, recreation, crescendo, crescent, concrete, decrease, accrue, increase, increment, etc.

182. **ker VII** = harm, destroy (JS-180).

The DR. seed-words with which this root is fused are kori = to kill (2132-Kor); kiru = to gash, slit [[as throat]] (1624-Ta); ki.r = gash (Ko); kir = a wound (Go). Latin caries, denoting: rottenness, decay, is derived from this root. Here, note the DR. words kark- = to become rotten (1360-Konda); karitana = rot, decay, to be rotten (Go); krang = to become rotten (Pe).

183. **kerdh** = herd, shepherd (JS- 181).

It is interesting to note that in another context JS-242 refers to words such as hog, swine, sheep, etc., and states that the origin of many of such words is lost in prehistory. Note here that in DR. kuri or kori denotes: sheep, ram (2165(a)-Ka); kori = sheep (Ta); kuri = sheep (Tu), and that it is quite in order that we find this element in this IE root **kerd** = shepherd. This element is also in such other DR. seed-words as kuruba = man of the shepherd cast (1844-Ka). Note also that in Kannada kuruba denotes shepherded; kurube = shepherd (Kod); kuruma = a caste of shepherds (Te); kurumpan = shepherd (Ma); kurumpar = a caste of of shepherds who weave blankets (Ta). That a derived Germanic form denotes: swineherd is also correct, because in DR. korram not only denotes: sheep, but boar (2170-Ma).

184. **kere** = blend, mix, cook (JS-181).

The DR. seed-word of this IE root is kurp = to mix (1882-Konda). Note also the word kari- = to melt, dissolve [[as it happens when mixing sugar and water]] (1292-Go). Further note another DR. word kari which denotes: frying [[as in cooking]], the state of being fried [[cooking]] (KTK-373). That JS points out the derived Greek word khratos = power must be noted here. Note that in DR. kara = power, greatness (1287-Ka); karuttu = power, strength (Ma). JS also mentions that the word crater was used in the beginning to denote a mixing bowl. Here, note that in DR. kora = cup (2228-Te); kara = an earthen vessel (1305-Tu). Note also that with the correspondence between r and l, there are the DR. words such as kala = pot, vessel (1305-Tu), and kala = be mixed (1299-Ka).

185. **kers II** = black (JS-182).

The DR. seed-words of this IE root are kar = black (1278(a)-Ko); kare = blackness (Ka), kari = black (Kod); karu = black (Ta); kari = black (Ma).

186. **kert** = twist together (JS-182).

The DR. seed-word of this IE root is kurtp- = to spin thread (1653-Ga). Note that the derived Latin word cratis denotes: wickerwork, and that in DR. kurt- denotes: to plait split bamboos to make baskets (Ga).

187. **kes** = cut, knife (Pei-62-63).

The DR. seed-word of this IE root is koy- = to cut (2119-Ka). The sense of knife denoted by this root is given by other DR. words in the same group 2119: koyes = sickle (2119-Pe); kuyam = curved knife, razor, sickle, reaping hook (Ta).

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188. **keu I** = watch, notice, see, hear (JS-182).

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The DR. seed-words with which this IE root is entwined are kay = to watch, guard, protect, tend (1416-Ka); kayi = person who tends, watches, guards (Ka). In the context of this root, JS points out the word acoustics. Here, note that in Kannada kivi= ear [[with which we hear]] (1977-Ka), and that this root denotes: hear, the meaning denoted by this root.

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189. **keu II** = bend, curve, hollow (JS-183-85).

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The DR. seed-words of this IE root are kavin = to bend (1335-Kod); kawge = to bend, curve (1344-Malt); kuval = hollow (1909-Ta).

190. **keuero** = north wind (JS-185).

The DR. seed-word of this IE root is karru = wind, air (1481-Ta).

191. **keup** = curve, hollow, lump, bag (JS-185-86).

keup is an extension of **keu II** (= bend, curve, hollow - JS-183-85) where we noted its DR. seed-words such as kavin = to bend (1335-Kod); kawge = to bend, curve (1344-Malt); kuval = hollow, hole (1909-Ta). Whereas these same DR. seed-words also apply here to this root **keup**, let us note other DR. seed-words such as kap- = to bend the head down (1335-Kuwi); kabkuburna (kab reduplicated) = to curve the body forward (1344-Kur). The sense of bag is denoted by the DR. seed-word gappa = bag (1243-Go); (recall that there is correspondence between g and k which we noted with examples earlier). That the word cup is derived from this root is proper, because in DR. kopa = a small earthen pot [[cup]] (2102-Go), and we all know that there were earthen cups before the cups made of glass, plastic, etc., came to be made and used.

192. **kleg** = cry out, imitative (JS-186).

The DR. seed-word of this root is kalku = to cry as a demon or one possessed by a demon (1302-Tu). Note that the derived Germanic words denote: laugh, and laughter. Here, note that in the same group 1302, kalakala (kala reduplicated) = imitative word representing laughter (1302-Te). Note that JS-186 says that **kleg** is imitative.

193. **klei** = slant, up or down, bed or ladder (JS-186-87).

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The DR. seed-words are kul = ladder, stair (1908-Pa); kulu = sloping flight of stairs leading down to the water of a tank (Ka).

194. **klep** = steal (JS-187).

The DR. seed-words of this IE root are kal = to steal, stealing (1372-Ka); kal = to steal, rob (Ta).

195. **kleu I** = hear (JS-187-88).

The DR. seed-words of this IE root are kelu = to hear (2017(a)-Ka); kel = to hear (Ta); ke.l = to hear (Ko); ke.l = to hear (Kod). It is interesting to note that one of the derived words of this root is slavery, and that in DR. kalamar denotes: slaves (1376-Ta).

196. **kleu II** = wash out, cleanse (JS-188)

This root is fused with more than one DR. seed-word. For instance, kaluvu = to wash, rinse, purify (1369-Ta); kalukuka = to wash, cleanse, wash off (Ma); kuli = to bathe, wash ones body up to the neck, bath, ablution, diving (1832-Ta); kuli = bathing, ablution (Ma); kulikka = to wash, bathe, plunge into water (Ma); kuli- = to take bath (Kod); kolambe = bath (Tu).

197. **kleu** = hook, bar, peg, key, shut (JS-188); **kleu**, **kleud** = hook, wooden plug (Pei-139-40)

The DR. seed-words are koluvi = hook, clasp (2151-Ta); koluvu = to cause to hold, clasp, buckle up, hook on (Ta); koluttu = hook, link (Ma); kulike = a hook, clasp (Ka); kolike = a clasp, hook and eye ((Tu)); kali = rod, staff, stick, peg to keep a yoke in place (1370-Ta); kal = iron rod, bolt (Ta); kila = stake, peg, bolt, wedge (Ap.26-Ka); kilam = wedge, bolt,

nail (Ma) [[note that the derived Latin word clavus denotes: nail]]; ki.li = a fastening, screw fastening of necklace (Kod); kilu = hinge, joint, peg, wooden fastening (Tu); kilinchu = to fasten, attatch, lock (Te).

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198. **klou** = jump, dance, run (JS-189).

This IE root-word also is fused with many DR. seed-words. For instance, kola = a devil dance (2240-Tu); kola = the dander dance (Go); kola pata = kind of song associated with dander dance (Go). The word Cantaloupo = sing and dance, is noted by JS in this context. Here, note the DR. Seed-words kenti = to hop, skip (1212-Ta); kon = words of songs, words used in dancing (2155-To); kuni = to dance, dancing (1863-Ka); kontalam = a kind of dance (2099-Ta). Note that the root also denotes run. Here note that in DR. kwal = run about wasting time (1803-To).

199. **kn, ken, kneu** = squeeze, compressed, hard, tight (JS-189).

Some of the seed-words of this IE root are kanam = hard, compact (1404-Ma); kanam = thickness (Ta); kanai = to be crowded (Ta); kanaḷ = to be densely packed, close (Ta); kanaivu = closeness (Ta). Note that the word neck is derived from this IE root. Here, note that in DR. konna = throat (1645-Ma); kunke = nape of neck (Ka); and in the same group 1645, with the correspondence between g and k in mind note the other DR. words such as gon = neck (Ka); gunke = throat (Ka). Note also that in Latin collum denotes: neck (Ltc.116), and that in DR. kol = neck, throat, sound, voice (1774-Ka). Note also that collum is defined also as to arrest. Here, note that in DR. kol = to seize, take away (2151-Ka); koli = holding, seizure [[as in arresting a person]] (Ka). Note that another similar sounding Latin word colum denotes: a sieve, colander, strainer (Ltc.116), and that in DR. koli = sifting, to sift in a winnowing fan (2144-Ta).

200. **kneiguh** = push, press together, lean on (JS-189).

Note the DR. seed-word kendu = to lean on (2012-Ka). With the correspondence between g and k in mind, note the other DR. seed-words such as gentu = to push (1945-Te); gend- = to lean (2012-Mand); gend = to lean against (Pe). Note that Latin conictare = bring together which is used of eyelids, and conviveo denotes: to close the eyes, blink with the eyes, wink (Ltc.135), all of which relate to the eyes. Here, note that in DR. kan = eye (1159(a)-Ka). Latin oculus = eye, is derived from the root **oku** for which see under **oku**.

201. **kogkhos** = kernel, grain, notch (JS-190).

This IE root is entwined with DR. seed-words such as kakku = a notch, dent, jag (1265-Ka); kwi.g = seed inside fruit (2179-To); gugguri = soaked grain (1632-Tu). Note that in Latin granum denotes: a grain or seed (Ltc.267). Here, remembering the correspondence between g and k, note that in DR. kar = kind of grain called in Halbi kodon (1493-Pa); kuru = nut (1781-Ta); kuru = kernel, nut, especially of jack fruit (Ma); kuru = seed, especially of jack fruit (Kod); kuranti = stone of palmfruit (2069-Ma); korandi = mango stone (Kod); korantu = kernel or stone of fruit (Tu).

202. **kokhlos** = spiral shell (JS-190).

The DR. seed-word of this IE root is kakka = shell (1423-Ma). Note that Greek khokhlias denotes: spiral shelled snail, and that in the same group 1423, the DR. word kake denotes: snail (Nk).

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203. **kokila** = imitative (JS-190).

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Note that JS points out the derived Latin word cuculus = cuckoo in this context. The DR. seed-word of this IE root is kukil = cuckoo (1764-Ka). JS also refers to another IE root cucu which was noted above. The word kokila = Indian cuckoo used in Sanskrit is genetically connected to this DR. word (see at the end of 1764).

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204. **kolem** = reed, stem, pipe (JS-190-91).

The DR. seed-words with which this IE root is fused are kalai = shaft of bamboo [[which is a reed plant]], stem of sugarcane. (1370-Ta). That this DR. seed-word also denotes: sugarcane is not unimportant here because JS also mentions the derived Latin word caramel which is a product of sugarcane. Also note kala = bamboo [[which is a reed]] (1370-Ma); koyl = bamboo (largest type) (1353-To); kolu = stick [[used in Kannada to especially denote a reed-stick]] (2237-Ka); koli = a stubble of jola [[used in Kannada to especially denote the stem left on the field after harvesting jola]] (2242-Ka); kole = a stem or stump of corn (Te). That a pipe is mentioned by JS is correct in this context. In DR. kulal denotes: pipe, any tube shaped thing (1818-Ta); kola = flute (Kod); kolal = flute, fife (Ka); kolavi = tubular stalk (Ka). Further note that maram grass is pointed out by JS here, and that in DR. meram denotes: grass (726-Pa); and meram(i) = especially tall grass or weeds (Go).

205 **konemo** = shinbone (JS-192).

The Dravidian seed-word of this Indo-European root is kanai which denotes: shin (1166-Ta).

206. **?kophin** = basket (JS-192).

Keeping in mind the correspondence between g and k, note the DR. seed-word of this IE root gapa = basket (1243-Konda); the word gopend denotes: a basketful (Konda).

207. **kormo** = pain (JS-192).

The DR. seed-word of this IE root is kara = a term to expres the state of being mentally grated, worried, pained (KTK-369-70); karakara (kara reduplicated) = very painfully or severely (KTK-370). This root is also fused with DR. seed-words that cause pain. For instance, karame = an ulcer (1273-Ka); karem or karam = boil, wound, sore (Go). In view of the fact that the derived Germanic form mainly denotes the sense: harm, this root also has overtones of other DR. words such as kiru = to slit, slice, gash [[as on the body]] (1624-Ta); kir = a wound (Go). Also note that in DR. qarwre denotes: to be bruised or hurt by falling (1295-Malt).

208. **koro** = army, host, war (JS-193).

The Dravidian seed-word of this Indo-European root is kurumpu = war (1856-Ta).

209. **krapo** = roof (JS-193).

The DR. seed- word of this IE root is kurai = sloping roof (commonly thatched with grass or palm leaf) (1904-Ta).

210. **kred II** = framework (JS-194).

It is to be observed that JS points out the English word rooster (Germanic root). Here, with the correspondence between g and k in mind, note the DR. seed-word guru = a fowl shelter fixed on top of a floor in a house (1883-Konda). Note also kuruju = framework of bamboo slats covered with paper or cloth or leaves (1786-Ka).

211. **(k)rek** = weave (JS-194).

This is one of the many instances where the meaning of the concerned DR. seed-words take us back to more ancient times of the Dravidians when they were still inventing, evolving, and refining techniques of their crafts and craftsmanship. Here, for instance, before weaving was invented there was the simple operation of stringing together such things as leaves. To this day, there are certain Dravidian tribal people who on their holy days or during religious ceremonies prefer to wear traditional skirts of leaves strung on a thread or a tendril. It is not surprising, therefore,

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that in DR. korkka denotes: to string together (as a garland, pearls, beads), thread a needle (2176-Ta). Also note the other DR. seed-words such as karakku = to spin (as yarn) (1387-Ta); orukku = to draw out, as gold thread (1012-Ta); ork- = to embroider (Ko); vark- = to spin [[as thread for weaving]] (Go); roc- = to sew, plait, weave (Go); ruc- = to plait (Mand); kurp- = to plait split bamboos to make baskets (1653-Ga); kurutp- = to spin thread (Ga); kori = loin cloth (2198-Kuwi); kora = rough cloth (2255-Ma); kori = rough cloth, worn out blanket (Ka); koro = rough cloth (Tu); kura = a set of clothes, thick cloth (1925-Ma). That rough or thick cloth is in the picture here can be understood in light of the fact that the cloth made by hand is rough and thick.

212. **krep** = body (JS-194).

Note that the derived words include Latin corpus, and English corpse which emphasize the sense of a dead body . The DR. seed- word of this root is ke.r = corpse (1942-Ko). Also note kuripuni = to decay, rot, putrefy [[as a corpse]] (1822-Tu). Note that the word kunapa = dead body, corpse, smelling like a corpse, used in Sanskrit is genetically related to DR. words in the group 1882; (see at the end of 1882).

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213. **kreu** = blood, bloody, raw meat (Pei-183-84); bloody, raw flesh, cruel, cold, freezing (JS-194).

The DR. seed-word of **kreu** is kuruti which denotes: blood (1788-Ta; Ma). In view of the fact that this root is also defined as bloody, raw meat, note that in DR. karame = an ulcer [[which is bloody]] (1273-Ka); karampe = wound [[which is raw]] (Tu); karem or karam = wound, boil, sore (Go); krembu = sore, wound (Kui); kiru = gash (1624-Ta); kir = a wound (Go); kari = meat (raw or boiled) (1391-Ta). The involvement of blood and raw meat has a connotation of cruelty and/or uncomfortable circumstances. It is, therefore, in order that JS-194 defines this root also as cruel. Here, note that in DR. karumai or karil = cruelty, severity (1265-Ta). In light of the fact that words such as crude, crudity, etc., are ascribed to this root, note that in DR. karadu = that is rough, unpolished [[crude]] (1265-Ka); kargota = hard-heartedness (Tu); karusu = rough, harsh, harsh words (Te); karati = brutish, villanous (Te). The sense of coldness which this root denotes is denoted by the DR. seed-words such as karp = keenness or harshness (of wind); (1265-Ko); kor = coldness (2168-Ko); kore = to pierce (as cold) (Ka); koreta = the piercing cold (ka); korale = cold (Tu); koring = cold (Go); kharra = frost.

214. **kreup** = to become encrusted (JS-194).

Note that JS says that this root is probably an extension of the root **kreu** = blood, bloody, raw meat, etc., and that scab is in the picture denoting encrusted skin such as on a wound. The DR. seed-words of this IE root are keraku which denotes: scab (1560-Ka); kerani = a kind of scab (Tu); kere-meyi = a scaly skin (Tu).

215. **krup** = conceal (JS-194).

The DR. seed-word of this root is karappu = concealing, hiding (1258-Ma). Note that the word kharpara- = thief used in Sanskrit is genetically related to DR.; (see at the end of 1258).

216. **ksei** = ruler, rule (JS-194).

The Dravidian seed-word of this Indo-European root is kosu which denotes: king [[ruler]] (2177-Ga).

217. **ksero** = dry (JS-194-95).

JS points out the derived Greek xeros as one of the derived words of this root. Here, note that the DR. seed-word xaixairna (xai reduplicated) which denotes: to become quite dry, parched (1458-Kur). Also note xayna = to lose moisture, dry up (Kur). In this context JS also points out the word xerox, the machine for dry production.

218. **kuei II** = make, form (JS-196).

Note that JS renders w as u (see under JS-xxx), while Pei retains w. Note also that Pei states that in IE kw has lost w in all branches (it becomes hw, w in Gothic) except in Latin where it is represented by qu (Pei-23). Here, note that this significant element kw occurs in Dravidian even to this day; (Toda has about a hundred words beginning with kw which are listed in DED-587). Also note that even to this day there are Dravidian words which begin with q; (there are about 120 words beginning with q in Malto listed in DED-755).

Further note that in Dravidian kw has largely corresponded with k as in the examples kwala.l = kota smithy (2133-To) : kole.l = smithy (Ko); kwaly = murder (2132-To) : kol = murder (Ka); kwalp = fat (2146-To) : kolu = fat (Ta); kwar = mud (2123-To) : kor = mud (Ko). In fact, there are examples which illustrate that not only kw has corresponded with k but with q and p (note that kw normally becomes p in Greek). For instance, kwitk- to tap (on door, something with stick) (2063-To) : kotk- = to knock on (door) (Ko) : qote = to break, knock (Mal) : patapata (pata reduplicated) = noise made in breaking (3842-Tu). And as in kwi- = to pluck (fruits) (2119-To) : koy = to pluck (as fruits) (Ka) : quoye = to reap (Mal) : puy = to be pulled out (4281-Ta) : puyk- = to pluck (Pa).

The DR. seed-words of this IE root are key or kai = to make, perform, do (1957-Ka); key- = to make (Ma); kiy- = make (To); ki- = to make (Go). Note that the derived Greek word poiein denotes: make, and that in DR. pannu denotes: to make, effect, produce (3884-Ta); pony = work (To); pannu = to

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make ready, equip, prepare (Ka); pani = work, labor, act, deed, workmanship, art (Te); pannu = to contrive, design, plan, invent, be ready, make ready (Te); panikkan = artificer, workman (Ma).

219. **kuei III** = restfulness (JS-196).

The Dravidian seed-word of this Indo-European root is ke which denotes: to repose, lie down [[rest]] (1990-Ka).

220. **kueis** = Imitative (JS-196-97).

Note that one of the derived words is whisper. The DR. seed-word of this root is kusa or kusu or kisu = a sound imitating whispering (frequently reduplicated) (1638-Ka). Also note kusukusu (kusu reduplicated) = whispering (Tu); kusay = in a low voice (Go); kuskusa vark- = to whisper (Go). Further note that in colloquial Kannada kusukusu (kusu reduplicated) is an expression signifying whining or complaining, and that the word whine is one of the derived words of this root. This Kannada colloquial expression is not listed in DED. Note that kw becomes p in Greek and that in Dravidian pisi (often reduplicated as pisipisi) = a sound in imitation of whispering (KTK-986).

221. **kueḷ** = turn, revolve (JS-197).

Note here that one of the derived words is wheel and that in DR. kaḷ denotes: wheel [[which turns or revolves]], cart [[which has wheels that turn or revolve]] (1483-Ta); kalu = a carriage wheel (Te). JS also states in this context that due to the correspondence between ḷ and r, some of the words derived from the root **ker I** (= bend, turn, move around) have been attributed to this root **kueḷ**. It was noted earlier that the root **ker I** is entwined with the DR. seed-words kur = to bend (1767-Ta); kro- = to bend (Kui). Note also the Dravidian word which starts with p (as kw becomes p in Greek): pole = to roll (420-Ka).

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[Home](#)[Bā Ne](#)222. **kuelp** = vault, bosom, womb (JS-197).[Si](#)[Re](#)[La](#)[E-
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The DR. seed-word of this root is **kul** = womb (2244-Kur). It is not surprising that in the same group 2244 some other Indian words: **kol**, **kola**, **kuala**, **kauli** denote: breast, bosom (see at the end of 2244), and in light of what Dravidian is illustrating as the common source of Indo-European these Indian words could not have been derived from any other source than Dravidian. The words **kola**, **kuala**, **kauli** also denote: lap (2244). Here, note that in DR. **kalgil** denotes: lap (1234-Ga). Inasmuch as a vault is a hollow place, note that the DR. word **kolla** denotes: a deep place, a depth (2157-Ka). It is, therefore, not startling that JS refers in this context to another IE root **kel VI** which denotes: hollow. This root **kel VI**, of course has its DR. seed-word **kuli** = hollow (1818-Ka). Note also that one of the derived words from **kel VI** is Germanic **hell**, and that **Hel** is the name of the Norse goddess of the dead. Here, note that another DR. seed-word in the same group 2157 is **kolame** which denotes: hell, a very deep pit, abys (2157-Tu). In view of the fact that depth is usually a pit, the other DR. seed-words in the picture are **kuli** = hollow, pit, grave (1818-Ka); **kuval** = a hollow, pit (1909-Ta). The Dravidian word which starts with **p** here is **pel** = breast (4096-Pa).

An important point to be noted here is that, as we have noted earlier with illustrations in this work, the Dravidian **k** many times becomes **h**, which is reflected in the fact that **k** becomes **h** in Gothic (Pei-22-23). In view of the fact that the root **kel VI** = hollow, gave rise to related words in Germanic denoting: hole, hell (which begin with **h** and not **k**), note that in DR. **halla** (which begins with **h** and not **k**) denotes: depth (KTK-1645).

Another important point that the concerned scholars may note and remember is that numerous words which are pronounced and even written in DR. Kannada language with an initial **h**, are listed in DED with initial **p**. Even though, as we saw earlier, there is the correspondence between initial **p** and **h** in Dravidian (which is reflected in the fact that **p** becomes **h** in Armenian), it does not warrant a number of Kannada words with initial **h** to be listed with initial **p** in DED, especially in view of the fact that the Kannada people pronounce and even write these words with initial **h**. Therefore, the concerned scholars who may be searching for a Kannada word beginning with **h** in DED may find it listed with initial **p**; otherwise they may be misled to conclude that the Kannada word beginning with **h** which they are looking for in DED is not in Kannada at all.

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Yet another point which must be noted with reference to DED is that its Index of English meanings of the listed Dravidian words (pages 773-816) is hopelessly short, and therefore, if the concerned scholar is not familiar with the Dravidian words to begin with, and relies entirely on this Index to find the Dravidian words through their English meanings, he or she is at a great disadvantage because the English meanings of a considerable number of important Dravidian words, let alone their different shades and connotations, are not listed in this Index. There are also some other problems concerning DED such as the misplacement of a number of words in the sense that they are stated in different groups where they phonetically or semantically do not belong. On the whole, in view of the absence of any other comparable work in English, DED is a great tool of reference, but it could have been made even better by exerting little more effort, coordination, and emphasis on aspects which are absolutely important for any work calling itself an etymological dictionary.

223. **kuenth** = suffer (JS-197).

The DR. seed-words with which this Indo-European root is fused are **kunru** = to decrease, become reduced, droop, languish (1851-Ta); **kundu** = to wane, become lean, sink under affliction (Ka); **kundu** = loss, damage, to sink, grieve (Te); **kanru** = become sore (as by a blow, as the feet with walking, as the hands with first using a tool), become pale (as from exhaustion) (1410-Ta); **kandu** = fade, wither, wane, lowness of spirits (Ka); **kon** = to pain, trouble (2152-Ko). Note Greek word **pathos** and Dravidian **patu** = sorrow, distress (4437-Ta). Also note Greek **penthos** = suffer, and Dravidian **pentu** = to be bewildered (4437-Ta).

224. **kuelp** = boil, move violently (JS-197).

The meaning moving violently in relation to the meaning boil, connotes a sense of violent emotion such as anger. It is not, therefore, surprising that the DR. seed-words with which this IE root is entwined denote both

anger and boil. Note that in every day Kannada the word kopa (not listed in DED) is used to denote: anger. Another Kannada word is kaypu = anger, wrath, heat [[as of temper]] (1458-Ka); also note kayp- = to boil (1458-Ga).

225. **kuer** = make, form (JS-197).

The DR. seed-word of this IE root is kar- = to make (1957-Br).

226. **?kuere** = ask, seek, gain, win (JS-197-98).

It is to be observed that Latin quaero which is derived from this root denotes: want, to seek with longing (Ltc.492). Here, note the DR. seed-words of this IE root kirai = to seek (1561-Nk); koru = to request [[ask]], want, desire (2232-Te); koru = to request (Ta). Note the Dravidian word which starts with p as in par = to search (3956-Kuwi); paratuka = to seek groping (Ta).

227. **kuerp** = twist, move about, revolve (JS-199).

This IE root has its DR. seed-word in kir, as in kiru-kir-enal (kir is reduplicated) which denotes: an expression signifying moving rapidly (1595-Ta). With g and k correspondence in mind, note also the other DR. words in the same group 1595 such as giri = going round [[revolving]], whirling (Ka); giragira [gira reduplicated] = round and round, spinning (Ka); girupu = to move (1598-Te). It is quite in order that Greek karpos = wrist is derived from this root. In DR. kirukiruppu [[kir reduplicated]] denotes: giddiness [[caused by revolving]] (1595-Ta), and gira key [[literally revolving hand]] = wrist (1563-Pa). The Dravidian word which starts with p is piri = to twist (4277-Ta).

228. **kues** = Imitative of the sound of a squeezed bladder (JS-199).

It is common knowledge, the bladder in the process of loosing urine, is squeezed or contracted. The sense of contraction or sinking is denoted by the DR. seed-words such as kusi = to sink, settle, state of being sunk, etc (1636-Ka); kusipuni = to contract, shrink [[as a bladder]] (Tu); kusukuni = to shrink (Tu). Note that the root as well as the derived Greek word khustis = bladder underscore the involvement of urine is brought out by the meanings of the Dravidian seed-words kuski =urine (1635-Konda); kus = to urinate (Konda). Note the Dravidian word which starts with p as in pus = a sound in imitation of a slight breaking of wind (KTK-1001).

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[Home](#)[Bā Ne](#)229. **kuet** = shake, crush, break (JS-199).[Si](#)[Re](#)[La](#)

This IE root is fused with more than one DR. seed-word. Note kitukitu [kitu reduplicated] = to shake (1530-Ta); qote = to break (2063-Malt); kuttu = to pound (as in a mortar); pounding (as in a mortar) [[to crush substances]] (1850(b)-Ta); koda- = to shake (1662-Kod); kade = to shake (1188-Tu). Note Dravidian qote = to break (2063-Malt); pitakku = to be crushed (4165-Ta); poti = to be broken into pieces (4481-Ta).

230. **kuno** = dog (JS-201-02).[E-](#)

The derived words in Greek and Latin are khuon, khunos; and canis, canem (= dog) respectively; Canicula = puppy (JS-201-02). Note the DR. seed-word of this IE root kunni = young of an animal especially a young dog (1646-Ka). In view of the fact that this Kannada word is defined in DED as young of an animal, and that the related words in the same group 1646 are also defined as young of birds and various animals, it must be clarified and emphasized here that in Kannada this word kunni is not used to denote a young bird, or a young horse, or a young bear etc., but it is particularly and specifically used to denote a puppy or a very young dog. It would be not less than inviting ridicule from any normal Kannada speaking person when the word kunni is used to denote an young cow, or an young donkey, or an young baffalo, etc., let alone an young bird. There are some instances in DED where examples such as these misinterpretations occur and the concerned scholar would be wise to consult the normal speaker of the Dravidian language in which the word in question occurs as to its correct meaning. The importance of the correct meaning or meanings of such misinterpreted words can not be exaggerated in the context of Dravidian as the common source of Indo-European. Such important words as canine, (from which: canine tooth), Canidae = family and genus of the dog, wolf, fox, jackal; and the dog stars Canis Major, Canis Minor, Sirius, etc., are associated with this IE root, and kunni in Kannada specifically denotes a puppy or a very young dog.

231. **lal** = Imitative (JS-205-06).[DN](#)

The context of this IE root affords a point to be made about another drawback concerning the DED, and that is a considerable number of words which are in the colloquial fields of the various Dravidian languages have been left out of this Dravidian dictionary. As was noted earlier in this work, in spite of the neglect and mistreatment that Dravidian has been subjected to by many of her own scholars and other self appointed spokespersons, she has survived and is well and quite intact because she has mainly resided with her common so-called illiterate folk who are free of the corruptive trends to which the former are largely exposed and who have shown an appalling inability to confront such corrosive trends and defend the purity of their mother speech. It must be underscored that the colloquial Dravidian words which have gone unlisted in DED and other Dravidian dictionaries are of the utmost importance in the context of Dravidian as the common source of Indo-European. The phonetic and semantic relationship which numerous unlisted colloquial Dravidian words illustrate in their genetic relationship with a number of very ancient Indo-European words is astonishing not only because of the clarity they have retained throughout the intervening millennia, but because of the useful light they shed on many aspects (such as cultural, religious, social. Economic, etc.,) of the early European descendents of the ancient Dravidians who went to Europe.

An instance of such important but unlisted Dravidian colloquial words in DED is pointed out by the facts that the derived Germanic form of this IE root **lal** denotes: lallby (JS-205), and that the DR. seed-word of this root is the Kannada word lali, which precisely denotes: a lullaby sung to children. Now, this word lali is used by the Kannada speaking mothers every day, and this was noticed by Rev. F. Kittel who stated it and its meaning as above on page 1359 (KTK-1359). It should be pointed out that the absence of such important Dravidian words in DED on which all scholars of Dravidian studies almost completely rely for verification of Dravidian words, imposed considerable limitation on the present author, and because of it a number of IE roots which are genetically related to such Dravidian words had to be left out of this work as an explanation regarding them would have extended the length of this work beyond control. Besides, for any verification of such colloquial words the concerned scholar would have had to venture into the colloquial fields of the Dravidian languages. An example of such left out IE root in this work may be noted here and this concerns the root **lab** = lick, lap up (JS-205). Now, in every day Kannada, the expression lapa-lapa (lapa reduplicated) is used to precisely denote: the imitation of the sound of

lapping up (as food, especially loose food as a loose mixture of rice and curry, or rice and buttermilk). But this Dravidian word is not listed in DED or KTK as far as the present author can see. This IE root **lab** has given rise to such IE words as Latin lambentem = licking; Old French Lampons = Let's lap it up; English lampoon; Germanic Loffel = spoon, etc., (JS-205). In spite of this limitation on the present author, however, the great implication of the fact that hundreds of IE roots have been proved to be embedded in Dravidian in this work can not be exaggerated. The credit for this, of course, goes to the phenomenal Dravidian endurance.

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[Home](#)[Bā Ne](#)232. **ma I** = good, timely, early (JS-224).[Si](#)[Re](#)[La](#)[E-](#)

Pei-57-58 defines this root as good, opportune. Note that this root has given rise to some words which denote a sense of antiquity. For instance, Pei points out that Latin Manes denotes: "ancestor spirits". Note here the DR. seed-words such as mun = antiquity (5020(a)-Ta); munnavan = the first being, Shiva (Ta); munnai = former times [[early, antiquity]] (Ta); munnor = predecessors, ancestors, the ancients (Ta); munnon = Ganesha, [[who is always remembered and worshipped by the Hindus at the beginning of any venture or business]], god. predecessor, ancestor (Ta); munai = superiority, eminence (Ta); munaivan = God, as the first being, saint, chief, Arhat, the Buddha (Ta); mun = that which is before, in front of, or preceding in apace, that which is preceding in time (Ka); munchu = state of preceding or being before in time or position [[early]], state of being previous or prior (Ka); munchu = in the first place, previously, formerly, first, beforehand, before, earlier than (Ka).

Note also that this root has given rise to Latin maturus = ripe which in English becomes mature, maturity. Here, note that in Kannada, muttu = advanced age, oldness, old age, priority (4954-Ka); mutta = old man (Ka); mode = to mature, advance in years, become old, old age (Ka); mudara = grown up, ripe, mature, advanced, old (Te); muttor = old men, a tittle of barons in Kadattuwanadu (Ma); muttar = aged persons (Ta). Note that many of these Dravidian words denote the precise word mature or maturity, which are derived from this root **ma I**. Also note the aspect of the supernatural denoted by Latin Manes = "ancestor spirits" is also denoted by many of these Dravidian seed-words. Further note that in DR. mutiyan = Brahma (4954-Ta). In view of the fact that this IE root denotes: good, note that in DR. me = excellence (5086-Ta); melu = that which is good or excellent (Ka); melu = good (Te).

233. **ma II** = imitative of a baby's cry, or noise when suckling (JS-224-25).

AS JS points out this IE root is fused with another root **amma**, the DR. origin of which we witnessed earlier. It was also noted that this word and its association with breast feeding animals is not an accident according to the DR. seed-words ammi = the mother's breast (181-Ka); ammam = woman's breast, food for babies (Ta); amminni = nipple (Ma); ammanni = nipple, teat, breast (Ka); amani = nipple (Tu). Note also here that in Kannada ammanni is used also as a honorific tittle or designation usually of queens and princesses. It is also used as an endearing word to address any lady or girl.

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That this IE root in conjunction with the root **amma** has given rise to such words as mammary, mammals, Mammillaria = genus of cacti with "nipples" is in order is further proved by the DR. seed-words with which also this root is entwined may = breast, teat (4704-Pe); may = breast, teat (Mand); mey = breast (5073-Ta). That these roots have given rise to Greek mater = mother, English mother, etc., is also correct as we note the DR. seed-words mai = female (364-Go); mayo = mother (Go); muto = mother (4954-Go); mutuvor = mother (Ta).

234. **mag** = knead, mix, make (JS-225).

The DR. seed-word of this IE root is me.k = to mix thoroughly (4706-Kod).

235. **magh** = might, power (JS-225-26).

JS correctly points out that this root has relationship with another root **me III**, **megh** = great (JS- 233). In view of the fact that **magh** denotes: might, power, which are essential to attain greatness, the DR. seed-words of this root also denote many related meanings. For instance, mekku = superiority (5086-Ta); mokkai = bulkiness, stoutness [[as a sign of physical strength]] (5108-Ta); makkadu = a stout, strong man [[a mighty man]], a determined, resolute man (Te); ma = great (4786-Ka); ma = big, great (Ka); mi = greatness, eminence, dignity (4841-Ta); migu = to grow great, grow more or larger, be over and above [[as in might and power]] (4838-Ka); mekku = high place, superiority (5086-Ta); menkai = authority [[power]] (Ma).

236. **maghos** = virgin of either sex (JS-226-27).

The DR. seed-word of this IE root is magu = child of any sex (4616-Ka). It should be pointed out here that this word magu is used in everyday language of Kannada (Mysur dialect) to endearingly address even young

boys and girls. That JS points out another root **mari** in this context is not unimportant because, the DR. seed-word of **mari** is mari = a young child (4764-Ka). It may be noted that as in the case of the above noted DR seed-word magu, in everyday Kannada language (Mysur dialect), the seed-word mari is used not only to address children but to endearingly address young boys and girls. Note also the nasallized forms of **maghos** are the DR. seed-words mankai = girl between twelve and thirteen years [[virgin]] (4625-Ta); manka = a young playful woman, a coquette (Ma).

237. **mai I** = cut, bite (JS-227).

The root **mai I** is in such derived Irish words as muley = hornless (JS-227). Here, note the DR. seed-word molai = hornless or dehorned cattle (5114-Ta).

238. **mai II** = stain, defile (JS-227).

JS correctly points out that the derived Germanic form denotes: mole (on skin). Here, note the DR. seed-word mai = blemish [[as on the skin]], black pigment, spot as of moon, dirt (5101-Ta).

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[Home](#)[Bā Ne](#)239. **man** = hand (JS-228).[Si](#)

The DR. seed-word of this IE root is in such words as **manda** = back of the hand (4673-Te); **manikattu** = wrist (Ka); **menekti** = wrist (Kol).

[Re](#)240. **manu** = man (JS-228-29).[La](#)

Much is made out of the IE root **manu** and the derived English word **man** as if they are exclusively Indo-European. Here, note some of the DR. seed-words of this root such as **manna** = man (4791-Pa); **manja** = man (Pa); **manja** = man, human being (Go); **mai-mansal** = man and wife (4756-Go; note that **mai** = woman (4791-Go)). Note also that there are other DR. words incorporating the element which denotes: man or men, human being or human beings. For instance, **mande** or **mandi** = persons, people (4700(b)-Ka; Tu); **mandi** = crowd, collection of persons (Te); **mandanakar** = people belonging to the same side or party (Pe); **mandi** = man (Kol); **mandi** = men (Kol).

241. **?margar** = pearl (JS-230).

Note that JS points out the word **margaritiferosus**, as the oyster in this context, and that the DR. seed-word **mur** denotes: oyster (4959-Ma). Note also that in the same group 4959 we have another seed-word **muruntu** which denotes: pearl (4959-Ta). It is interesting that while noting the root **math** = worm JS-232 refers to this root **?margar** = pearl. AS is well known pearl is made by a worm or oyster. Here, observe that in the same group 4959 the DR. word **muttu** denotes: pearl (4959-Ka; Ma; Ta; Tu); **mut** = pearl (To); **muttu** = pearl kernel (Ma).

242. **mari** = nubile girl (JS-230-31).

The DR. seed-word of this IE root is **mari**. This Kannada word **mari** which is a popularly used (Mysur dialect) word denotes: a young child (4764-Ka). As was noted under another root **maghos** = virgin of either sex, the word **mari** is used to address not only children but young boys and girls. That the word marriageable is ascribed to this root **mari** is in order, because the other DR. seed-words **marmin** and **marming** (which constitute the element **mari** in them) denote: marriage (4667-Go).

243. **marko** = horse (JS-231-32).

In view of the derived word **mare** denotes: female of an equine animal JS-231 notes that possibly it is linked to the meaning: mother, derived from the root **ma II**. In light of this connection between the roots **marko** and **ma II**, it is to be noted that in DR. the seed-words **ma** = horse (4780-Ta); and **mari** = female of horse, deer, sheep, etc., (4764-Ta).

244. **mas** = male (JS-232).

The Dravidian seed-word of this Indo-European root denotes male of the human beings; **mas** = man (4791-Nk).

245. **mat** = tool, weapon, beat (JS-232).

In view of the importance of tools to the growth and development of civilization of a people, and in view of the fact that Dravidian is the common source of Indo-European it is not surprising that Dravidian still has the seed-words with which this IE root is fused. Note: **mattu** = tool, implement, thing, utensils, things belonging to a house as beams, etc., (4937-Ka). Note also the other DR. seed-words in the same group 4397 such as **mut** = things given by Kotas to Todas including tools (To); **mutga.rn** = Kota economic associate with Badaga or with Kurumba (he gives tool, etc.), Kota economic associate with Toda (less formal than **kel** relationship) (Ko); **muttu** = tool, instrument, sundry things (Ta); **muttu** = tool, instrument (Te). Weapon as the second meaning of this root is due to the confounding of the meaning of a different but phonetically similar Dravidian word **mitte**, which denotes: a kind of weapon (4854-Ka). The third meaning of this root **beat**, is also due to the confounding of the meaning of yet another phonetically similar but different Dravidian word **mottu**, which denotes: to beat with something thick or heavy [[such as a hammer, which is a tool]], strike (5117-Tu). The importance and implication of this and a great number of other such instances where Dravidian enlightens the subjects in question is clear here again.

246. **me II** = to cut grass (JS-233).[DN](#)

That JS mentions grass, and meadow where cattle, horses, sheep, etc., graze in the context of this IE root is correct because the DR. seed-word of this IE root is me = eat grass, graze [[cut grass by grazing]] (5093-Ka).

247. **me III, megh** = great (JS-233-34).

As is the case with a number of other IE roots, this root also is entwined with more than one DR. seed-word. For instance, ma = great (4786-Ka; Ma; Ta); ma = great, big (Ka); may(i) = very big (Go); mayali = big (Go). That these Dravidian seed-words denote: big, is not unimportant because Pei-225-27 defines this root **meg(h)** as big. The Dravidian seed-word of this IE root also occurs in migu = to grow great (4838-Ka). Note that in Greek the Dravidian seed-word occurs in megas, megalos which are present in such words as megaphone, megatherium, megalomaniac, etc., (Pei-225-27). In Latin the DR. seed-word appears in such words as magnus = great, which occurs in magnum, Magna Carta, magna cum laude, magnitude, magnanimity, magnificent, magnate, magnify, etc. Note also the other DR. seed-words such as migalu = greatness, excellence, superiority (4838-Ka); migu = surpassing, excelling (Kod). Latin Maia, the goddess of growth, after whose name the month of May is named is also derived from this root.

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248. **med** = measure, take measure (JS-235).

The DR. seed-words of this IE root are mata = measure, extent, height, bound, limit, levelness, evenness, quality, regularity, exactness, carpenter's level or square (4660-Ka); mattu = measure, quantity, standard, degree, size, proportion, amount, limit, extent, scope, range, estimate, estimate, moderateness, a standard of measurement (Ta); matta = a certain measure of length (Ma); mattu = measure, extent, height, limit (Ka); matta = exactness, etc., (Ka); matta, carpenter's or bricklayer's square, level, height, measure (Tu); mattu = limit, bound, measure, extent, degree, limited, moderate (Te). Note that these seed-words denote many tools which are related to measuring different things. Also note that one of the words derived from this root is moderate (JS-235).

One of the measurements of time in nature is the cycle of menses which women undergo periodically. Here, notice also that in DR. muttu denotes: mensus (4934-Ka), and that this root **med**, the seed-words of which we just noted, is an extension of another IE root **me**, which is related to the measurement of time, the moon, and the monthly cycle: menses of women (JS-234).

Note also that the word medicine is ascribed to this root **med**, but the fact of the matter is that in DR. the seed-word mad precisely denotes: medicine (4719-Ko;To). It is clear that the interrelationship of these Indo-European roots and their derived words is enlightened by Dravidian.

249. **medhu** = honey (JS-237).

Note that the derived Greek word methu denotes: honey wine (JS-237). JS also states that Germanic mead denotes: a mix of honey, water, bitter herbs and spices, and that metheglin is a mixture of honey, water, cloves, rosemary, ginger, ale and yeast. Here, note the DR. seed-words with which this root **medhu** is fused are matu = honey, sweetness (4662-Ma); mattu = nectar (Ma); mattu = honey, toddy, fermented liquor, sweet juice, drink taken at the time of sexual union (Ta).

250. **mei I** = little, lessen (JS-237-39).

The DR. seed-words of this root not only denote a general sense of littleness, but a precise sense of smallness of a number and matter. For instance, immi = a fraction (1/494,802 or 1½150,400) (468-Ma); immi = atom, smallest fraction (1/1,075,200) (Ta); immi = a little, very little quantity (Ma).

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251. **mei II**, expanded as **meig**, **mein**, **meit** = change, move away, exchange, arrange for services (JS-239-40).

The DR. seed-words are mo.t- = change (4834-To); ma.t- = to change (Kod) [[note that the derived Latin word mutare, mutatum = change]; miduku = to move, moving (4852-Ka); matpi a- = to arrange, plan (4802-Kuwi).

252. **mei III** = fix, fortify (JS-240).

Note that the Latin word munire which is derived from this root denotes: to build a wall, to surround with a wall (Ltc.383), fortify (JS-240). Here, note man = wall, mud-wall (4666(a)-Ma) which is the DR. seed-word of this IE root **mei III**.

253. **mei V** = gentle, mild (JS-240).

Note that the Latin word mitigate (mitis/ago) is derived from this root. As it is often the case with Dravidian which as the common source of Indo-European is still rich in its stock of words, there is more than one seed-word involved here. Note such words as metta = gentle, mild, soft (5070-Te); metu = gentleness, softness (Ta); mette = soft (Nk); mettaga = softness, soft, softly (Ka). Note also that the English word mild which we are using here is derived from another IE root **mel I** = soft, soften, etc., which as we shall see later on, also has its DR. seed-words.

254. **meigh** = urinate, squeeze, crush (JS-240-41).

The DR. seed-words with which this IE root is entwined are mikkuka = to press, strain at stool [[which involves urinating]] (4896(a)-Ma); muk = to grunt while defecating (To). Other related DR. words including the nasal forms are munku = urine (644-Kuwi); munku = urine (Pe); munke = urine (Mand); munkinai = to urinate (Kuwi); amunku = to be pressed down,

crushed, mashed (169-Ta); [[note that JS-241 points out that the words mush and mash are derived from this root]]; amukku = to crush, squeeze (Ta); amukkam = the act of pressing down, squeezing, compressing (Ma); amuku = to squeeze (Ka); amg- = to be pressed hard [[as the bladder when urinating]] (Ko).

255. **meik** = mix, intercourse (JS-241).

The Dravidian seed-words with which this IE root is fused are mayakku = to mix up, mixture (4706-Ta); me.k- = to mix thoroughly (Kod); muyakkam = embrace, copulation (4915-Ta); maikuni = to entice (4706-Tu).

256. **mel I, (s)mel** = melt, soften, soft, soft substance (JS-241-42).

Note the DR. seed-word of this IE root which is mel(u) = soft, tender, mild, gentle, kind, pleasant (5078-Ka). Some of the other related seed-words in the same group 5078 are mella = soft, gentle, slowly, softly, gently (Tu); melle = softly, slowly, gently (Ma); mel = soft, tender, (Ta); melmella (mel reduplicated) = softly, gently, mildly, quietly, slowly (Te).

257. **mel II** = abundance, strength (JS-242).

The DR. seed-words of this IE root are mal = strength (4729-Ta); mali = to abound, be plentiful, become large, be full, increase, spread. expand (Ta); melu = prosperity (5086-Te). Note one of the derived words is multiply. Another derived word is multitude. Here, note another DR. seed-word mulu = people (4992-Go).

258. **mel III** = black, dark colored (JS-242-43).

The DR. seed-words of this IE root are mal = black, blackness (4781-Ta); mal = black (Ma); mala = darkness, night (Ma). Note some of the derived words are melas, malanos, melanomo, melancholy, Melanchroi = pale, black haired Caucasians (JS-242).

259. **mel IV** = limb, musical section (JS-243).

Note that melodiousness is pointed out by JS in this context. The DR. seed-word of this root are meli = to be lowered in pitch (music), soften (a hard consonant), lower the pitch (5078-Ta).

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260. **melg** = wipe off, squeeze out, milk (JS-243).

That milk and milking, and therefore, breast are in this context is clear by some of the derived words such as Latin Caprimulgus (the family and genus of birds called the goat suckers), mulgere (mulgeo) = to milk. Note here that in DR. mole = female breast, dug of an animal (4985-Ka); mole = breast (kod); mel = breast (Ko); mula = woman's breast, udder (Ma); mulai = woman's breast, teat (Ta). Note also here that in Latin mamilla denotes: a breast, teat; mamma = a breast (of men, of women); mammeatus = (mamma) = big-bosomed (Ltc.360), and that they are cognates of Dravidian mamma = breast (4703-Tu). Note also the related Dravidian word in the same group 4703: mama = milk (children's word) (4703-Pa).

261. **melit** = honey, sweetness (JS-243-44).

The word melin is the DR. seed-word of this IE root. In Dravidian Gondi the word milin denotes: sweet (4865-Go). In Greek Melina denotes: a honey bee. Note here that the word milinda = bee, used in Sanskrit is genetically related to Dravidian (see at the end of 5098). In DR. melamba denotes: the black bumblebee (5098-Ka); milindamu = the black bumblebee (Te).

262. **melo** = bad (JS-244).

The Dravidian seed-word of this Indo-European root is melo = bad (5086-Go). Note some of the derived words of this are malus (Greek), malady, malaise, malaria, malice, dismal, maladjusted, etc.

263. **mems** = flesh (JS-244-45).

This is another instance where a popularly used colloquial Kannada word is not listed in DED. In everyday Kannada the word mamsa is used to precisely denote: flesh. In view of the fact that we are witnessing that Dravidian is the common source of Indo-European, that this word mamsa denoting: flesh is also Dravidian is crystal clear here.

264. **men II** = project, stand out, threaten (JS-248); **men** = to project, mountain (Pei-68- 69).

The meanings of this root mountain and project indicate that the top of a hill is in the picture. Note the DR. seed-words of this IE root which are mona = point, tip [[a projected thing such as the tip or top of a hill]] (5020(a)-Pa); min = top of a hill, sharp point (To). Note that one of the derived words of this root is eminent, and that in the same group 1520(a) mun denotes: eminence (Ta). Note also the word muni = manifest anger [[threaten]], to become angry, wrathful (5021-Ka); mone = affray, fight, battle (Ka); monayu = to attack, meet in battle (Te).

265. **men III** = alone, small (JS-248-49).

The DR. seed-word of this IE root is incorporated in munda = small (4938-Ta).

266. **men IV** = remain, dwell (JS-249).

The DR. word mane is a common word in Kannada which denotes: house, abode, habitation, apartment, room (4776-Ka). Note also the other words in the same group 4776: mane = house (Kod); mana = house (Te); mane = house, home (Tu); manai = dwelling, house, mansion, household, domestic life. (Ta). That this root has been defined as remain, is correct. The other DR. seed-word: man denotes: to remain, abide, be (4778-Go); man- = to remain, exist, stay (Kuwi).

267. **mend** = fault (JS-249).

This IE root has its DR. seed-word in mintu = fault, crime (4846-Ta). Note also the other related seed-words such as montu = refractoriness (4971-Ta); monti = refractory man (Ta).

268. **menth** = chew (JS-250).

This IE root is fused with more than one DR. seed-word such as menr- = to chew (5077-Ta); mantu = to eat (5127-Ta); mantu = to eat and drink greedily (4657-Ta). A similar formation regarding the eating or chewing by cattle is mentana = to graze (5093-Kur). JS-250 points out the Greek word mastax, and the English word masticate in this context and notifies

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us that by an "upward extension", (that is up from the place of chewing to the place of moustaches), the words m(o)ustache, and mustachio are derived from this IE root. Note here the DR. seed-word mase = to grind [[which is done by chewing in the mouth]] (4628-Ka); and another word mesagu = to eat, feed on (4842-Te). Here observe that in this group 4842, there is the related Tamil word michai which denotes: to eat as a meal, [[which involves chewing which is denoted by this IE root]], and that another DR. seed-word spelled the same way as michai in another group (4879) denotes: moustache! Here, Dravidian reveals that there is no need to take Greek mastax = jaws, English masticate, maxilla, etc., and perform an "upward extension" to reach the moustaches and thus derive the word moustache from there. DR. shows that michai = eat as a meal [[chew]] has been confounded with michai = moustache.

It should be pointed out here that the above case of deriving moustaches from mastax is a very mild case compared to numerous others of its kind in Indo-European linguistics. One who goes through explanations of etymological connections between different IE words often is perplexed at the degree of license Indo-European etymologists use to connect words. Sometimes their explanations of connections between different words are more ridiculous than fantastic. Even if a fraction of such adventurous attitude is employed regarding Dravidian as the common source of Indo-European, there may be a loss of some interesting reading, but there certainly will be more fruitful and correct information regarding both Dravidian and Indo-European. It is to be remembered that philologists needed no more proof for the genetic relationship between Sanskrit, Greek, Latin, etc., and for their ultimate origin from a common source even before the discovery of the generally operating phonetic correspondences in Indo-European than the deduction they drew from common sense approach they took to Sir Jones' hypothesis, and that their opinion regarding these matters did not change when a number of exceptions to those phonetic correspondences came to light. In fact, Sir Jones himself had reached and declared his hypotheses regarding the genetic relationship between Sanskrit, Greek, Latin, etc., and their origin from a common source even before a single phonetic correspondence had been discovered in Indo-European. In view of this the fact that today we are witnessing that not only the roots of many important Indo-European phonetic correspondences but the roots of Indo-European words are embedded in Dravidian has made the Dravidian identity of the common source crystal clear.

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269. **mer I** = gleam, sparkle (JS-250-51).

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This root is fused with DR. seed-words such as mere = to gleam, shine, glitter, luster (5074-Ka); miru = shining, sparkling (Ka). Note that JS points out Latin marmor = marble in this context and that in DR. mora = a stone quarry, laterite stone, stony (4971-Tu); morapa = stony, pebbly (Te); moramu = pebble, gravestone (Te). Also note that JS states that merobibe is a nounce word for one who drinks pure undiluted wine. Here, note that in DR. maru = drowsiness, heaviness with sleepiness [[as by drinking wine]] (4728-Ka), and that in the same group 4728, the related Tamil word mappu denotes: dullness, beclouded state of the intellect as by intoxication (Ta); mabbu-konu = to be intoxicated (Te).

JS also points out that the word mere came to denote: boundary; (meresman = surveyor). This is correct because in DR. Kannada the popularly used word mere = boundary (4717-Ka), and that its related word in Tamil is marunku = limit (Ta). JS further notes that the word mere in Latin denotes: lake. Here, note that in DR. marv = deep pool in a stream (4658-Ko). Further note that Latin mergo denotes: to dip, plunge into liquid, immerse (Ltc.370), and that in DR. murk- denotes: to dip in (vessel), drown (a person in a river) (4993-Konda); murg- = to be drowned, sink (Konda). Note that the above noted Latin mergo (mergere) is ascribed by the scholars to another root **merzg** = dip, dive (JS-254) which is noted below.

270. **mer II** = rub away, damage, destroy (JS-251-52); **mer** = to die (Pei-157-58).

In the context of this root JS points out Latin words mortarium (English mortar as for pounding with a pestle), mortem = death, while Pei gives such derived words as murder, murderous from Anglo-Saxon morthor. Here note the DR. seed-words meri = to pound (4768-Kor); maruku = to be ground into a paste as sandal wood [[often Indians make sandal wood paste by rubbing the sandal wood on a rough surface such as stone]] (Ta); mer- = to rub onself (4709-Pa); mercip- = to rub another with the hand (Pa); mar- = to rub (oil, etc.) (Ga). Regarding the meanings damage and destroy, note the DR. seed-words such as muri = to sever by fracture, to occasion a flaw in a thing by bending it, break [[damage]], break down, break up, do away, put an end to, defeat, destroy, be impaired, become weakened in constitution (Ka); [[note here that the derived word marine in French denotes: plague and in DR. the popular word used to denote a plague is mariyamma, which is the name of the goddess of plague and death]]; murivu = breach, wound (Ma); murivu = crushing, destruction (Ka); markhali = to obliterate, wipe out (4831-Kuwi); marchu = to destroy, kill (4834-Te); murru = to destroy, kill, die (5017-Ta); [[note here that Pei defines this root as to die]]; maram = murder, killing, Yama, [[the Hindu god of death]] (4763-Ta); maral = death (Ma); muri = to perish, be ruined, defeated (4975-Ta); murukku = killing, to kill, crush, ruin, destroy (Ta); mrupka = murder, to murder, kill (Kui); [[note that the words murder, murderer, etc., are derived from this root]]; mruva = to die (Kui); mraggu = to die, perish (4750-Te); margu = dead (Tu); [[note here that Latin mors, mortin, mortem = death, and such other words as English mortuary and morgue are derived from this root]].

271. **merbh** = shine, appear, take shape, shapely (JS-252).

This root also is entwined with many DR. seed-words such as merapu = shining (5074-Te); mirupu = shine, glitter, lustre (Ka); mere = to appear, become manifest, assume an ostentatious appearance, make manifest (Ka); merugu to appear to advantage (Te). It is important to note that this root has given rise to such words as metamorphosis which denotes such phenomenon as that of a larva of butterfly which at one stage is a caterpillar, becomes a butterfly and flies out of its pupa. Note that JS points out that the derived term Morpho denotes: genus of butterflies. In this context note the DR. words which denote the sense of taking shape or transformation of shape. For instance, maru = be changed into another form, state of being changed or altered (4834-Ka); marpu = act of turning or state of being turned into something different (Te); Note also that this sense of turning or changing in nature from one form to another or exchanging one form to another form came to gain a commercial connotation in ancient days when trade was conducted on barter system which constitutes exchange of one form of goods to another form of goods. It is not, therefore, surprising that another IE root **?merc** is involved in this picture as we witness next. Incidentally notice the above noted word pupa (= an insect in the stage of development between a larva and an adult insect; and the related word pup (=an young animal of various species) is a cognate of the DR. papa = small child (4095-Ka); pap =

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infant, babe, child (Te); pap = young of animals (Pe).

272. ?merc = exchange, barter (JS-252-53).

As noted above under the root **merbh**, the sense of changing from one form to another which occurs in nature suited the mode of doing business in the barter system of economy of ancient days. Thus the same DR. seed-word maru which denotes: to be changed into another form (4834-Ka) also denotes: to take or give one thing for another, barter, sell, be sold (Ka). The connotation: exchange and barter denoted by this root ?merc is also denoted by DR. seed-words marchu = to exchange, barter, turn into a different thing (4834-Te). There are other DR. seed-words in the same group 4834 such as maru = to become changed, exchanged, sell, exchange (as goods), barter (4834-Ta); marru = to change (as money), exchange, barter, traffic, trade, sale, changing (Ta); [[note that this root ?merc has given rise to such words as mercantile, merchandise, merchant, market, mart, mercenary]]; maruka = exchange, barter (Ma); marisu = to cause to sell, exchange, change (Ka); maru = giving in return, exchange, substitute, barter, to be changed, altered or returned into a new form (Te); marakamu = act of turning or state of being turned into something different, exchange, barter (Te). Note here that the fact that Mercury is not only the god of traders but the god of thieves has phonetic and semantic relationship in Dravidian as the common source of Indo-European as we note the DR. seed-words mra- = to steal (5146-Pe); mrakha = thief (Pe); maruka = barter [[trade]] (4834-Ma), etc.

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273. **mezg I** = dip, dive (JS-254).

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This IE root is genetically related to the DR. seed-words much- = to immerse, (4993-Pe), and much- = to make to sink (Mand). Note that Latin mergere (mergo) = to dip, plunge into liquid, immerse (JS- 254; Ltc.370) is derived from this root and that in the same group 4993 there are the other DR. seed-words murungana = to dive [[which is denoted by this root]] (4993-Go); murhuttana = to plunge [[denoted by Latin mergo]]; murangana = to sink, be drowned (Go); murandana = to drown (Go); muritana = to sink (Go); murn- or murun- or murung = to sink, be drowned, (Go); murg- = to be drowned, sink (Konda).

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274. **?miles** = soldier (JS-254).

The DR. seed-word of this IE root is malavan = warrior (4747-Ta).

275. **momo** = baby talk, expressing astonishment or pleasure (JS-255).

This IE element is rooted in the DR. seed-words amma = interj. expressing surprise (183-Te); amma = exclamation of surprise, joy (Ta); amma = interjection denoting surprise (Ka). Note that amma is often reduplicated in colloquial Kannada as amamma denoting interj. expressing surprise or astonishment or joy.

276. **mori** = large body of water (JS-255).

The Dravidian seed-word of this IE root is mari = water (4819-Ta). Also note marv = deep pool in a stream (4658-Ka).

277. **mormor** = imitative of grumbling, rustling (JS-255).

The DR. seed-words with which this IE root is entwined are murumuru = to grumble (5013-Ta); moramora = the rustling sound of a cloth or the like (Te). That JS points out the sound of boiling is correct, because in DR. maralu = to boil fiercely, bubble up (4769-Ka); marugu = to boil, bubble (Te); merg- = (water) to boil (Konda); marv- = (water) boils and bubbles (4648-Ko).

278. **moro** = foolish (JS-255).

This IE root has its DR. seed-word in marul = foolishness (4723-Ka). Also note marula = foolish man (Ka).

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279. **morui** = ant (JS-256).

The DR. seed-words of this IE root are miru = red ant (4906-Ma); muyiru = red ant (Ta); mairika = red ants (4693-Kuwi).

280. **mozzo** = marrow (JS-258).

Note that this IE root has given rise to the word marrow, and that in Dravidian the seed-word mure denotes: marrow (5051-Go).

281. **mregh-m(n)o** = brain (JS-258).

The DR. seed-word of this IE root is mura = brain (5051-Mand).

282. **mus** = mouse (JS-258); **mus** = mouse, rat (Pei-210-11).

It is interesting to note that Pei points out that in cases other than nominative, the Latin element is mur- and gives the reason that Latin turns s between vowels to r. Here, however, note that in DR. mrani = a kind of rat (5145-Pe); mrane = a kind of rat (Mand).

283. **mut** = maim (JS-259).

The DR. seed-word of this IE root-word is mota = state of being maimed (5114-Ka). Note also mudy = man without use of legs or trunk of body (To); and the nasal forms monti = lame person (Ta); mondy = headless trunk, body with useless arms (Ma); monda = maimed (Ka); montu = lameness (Ka); monta = lame men (Ka); mondi = maimed, amputated (Te).

284. **?muth** = the origin (JS-259).

Note the DR. seed-words with which this IE root is fused mutalu = to have as the origin, have a beginning, begin, beginning, begin with (4950-Ta); mutal = beginning, God as the first cause, first as in rank, place, etc., [[as in time, at the beginning of a thing or being]] (Ta); The seed-words is also in motta-modalu = the very beginning, at the very first (Ka).

285. **ne** = negation (JS-261).

Note here that Greek form is an = not (JS-261), and that the DR. seed-word of this IE root is incorporated in anmai = negation of identity; reciprocal negation (234-Ta).

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286. **ned** = twist, tie, knot (JS-266).

That the words net and network are derived from this IE root is in order, because the sense of not only twisting but strands or thread is denoted by the DR. seed-words of this root. Note the words nudu = thread, cotton yarn (3726-Kui); not- = to twist strands together, spin thread (Kui).

287. **nek** = death (Pei-91); **nek** = damage, destroy (JS-266).

Note that the sense of death is denoted by the derived word in Latin, *neco* = to kill (Pei-91), and that JS defines this root as destroy. The DR. seed-word *nikku* denotes: to kill, destroy (3685-Ta). In view of the fact that the derived French word *noyer* denotes: to drown, to kill by drowning, note that the other DR. words *nekku* = to sink (2927-Ka); *nurchu* = to kill (3728-Te); *nire* = to kill (3773-Ka). Latin *noceo* denotes: to harm or to hurt; *nocens* = hurtful, injurious (Ltc.394), and in DR. the word *noyisu* denotes: to cause to suffer pain (3793-Ka).

288. **nekut** = night (JS-266-67); **nokut** = night (Pei-104).

It is in order that JS states that this root is associated with dark, death, danger, for the DR. seed-words of this IE root are *nahka* = night (3613-Go); *na.t-* = place where dead go (3638-Ko).

289. **not** = buttock (JS-273).

The DR. seed-word of this root is *notti* = buttocks (3785-Ka).

290. **?nous** = mind, intellect (JS-273-74).

Regarding this IE root JS states that thought was not thought about by the forefathers of the Indo-Europeans, because the word does not occur before the Greeks. However, the fact is that in DR. the seed-word *unnisu* = to think, consider (727-Ka). Note the other DR. words in the same group 727 which are *uny-* = to think (Ko); *unyp* = thought (To); *unnika* = to think, have in view (Ma); *unkisu* = to consider, observe, look at (Ka); *unnu* = to think, consider (Ta); *unnipu* = acuteness of mind [[intellect]], discernment, intentness (Ta); *unni* = to meditate, contemplate; that which is fit to be meditated upon (Ta); *unnam* = thought, contemplation, mind (Ta); *unnal* = thinking, mind (Ta). Also note *neny-/nench* = to think (3683-Ko); *nenf* = to think of (To); *ninai* = to think, consider, reflect, know, understand, intend, design, have in view, imagine, fancy (Ta).

291. **od** = smell (JS-274-75).

The Dravidian seed-word of this Indo-European root is *vada* = smell (5343-Te).

292. **odi** = hate, disgust (JS-275).

JS notes that this root may have been an offshoot of the previously noted root (*od* = smell). In view of this we should not only note the DR. seed-words which incorporate this root *odi*, such as *vetiyuka* = to loathe, avoid (5476-Ma); *vetichchal* = loathing (Ma), but a colloquial Kannada word (Dharwad dialect; not listed in DED) which is *ottu* which denotes: the feeling of disgust which comes after smelling the same smell for a long time as when a chef feels after spending all day in the kitchen cooking for a wedding feast.

293. **oito** = a going, oath (JS-276).

This root is fused with at least two DR. seed-words. In Kannada, *oitu* (used especially in the daily speech of Mysur Kannada dialect), or *hoitu* (the same word *oitu* pronounced and written as *hoitu* in all the Kannada speaking areas) which denotes gone (third person neuter singular of the imperfect of *hogu* = to go) (KTK-1700-001). The other DR. seed-word is *ottu* = oath, a vow, solemn promise, to make a vow (959-Ka). Note also *ottinai* = to swear (Kuwi); *otali* = to take an oath (Kuwi). Note the derived Germanic form *Huguenot* denotes: Comrade in oath (JS-276).

294. **oku** = to see, eye (Pei-183).

The DR. seed-word of this IE root is *oyk-* = to see (987-Nk(Ch)); also *vayk-* = to see (Nk(Ch)). This DR. seed-word is responsible for the Latin form *oculus* = eye.

295. **ol I** = destroy (JS-278)

As in the cases of numerous others the seed-words of this root also occur in many DR. languages which are listed in the same group 277; but we shall note just one of them: *ali* = to destroy, ruin, perish, die, be

destroyed (277-Ka).

296. **ol II** = all (JS-278-79).

JS points out Old Irish word *ule*, and Latin word *allers*, in this context. The DR. seed-word of this IE root is *el* = all (844-Ko). Also note *ella* = all, everything, the whole (Ka).

297. **oma, am** = dark, raw, unripe, bitter (JS-279).

These roots are fused with many DR. seed-words such as *mai* = darkness, blackness, black (5101-Ta); *ma* = black (4781-Ta); *mayal* = dark colored woman, woman of dark brown color (Ta); *mayon* = dark colored person, Vishnu (Ta); *malai* = darkness (Ta). Note that these roots have given rise to such words as *mauretana*, *Moor*, *Moorish*. *Mauros* = dark folks (JS-279); and that they do not begin with an vowel as do the roots *oma* and its variant *am*. Here, note that in Dravidian *marge* = to become black (4750-Malt); *margro* = black (Malt); *marvu* = darkness (4728-Ka).

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298. **om(s)** = shoulder (JS-279).

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The DR. seed-word of this IE root is **muy** = shoulder, shoulder blade (5122-Ka).

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299. **onomen** = name (JS-280-81); **en(o)mn**, **nomn** = name (Pei-164-65).

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Some of the DR. seed-words here are **en**, **ennu**, **an**, **annu** = name (868-Ka); **anu** = named, called (Te); **anna** = to designate [[as by name]] (Kur); **enuha** = calling, naming (Ka). In view of the fact that Pei states that there is possible link between the root **en(o)men** or **nomn** and Latin **nesco** = to know, note that in DR. **nes-** = to know (806-Konda). Note that such important words or terms as noun, pronoun, pronominal, etc., are derived from this root.

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300. **or**, **os** = utterance (JS-282-83).

Note that Dravidian attests both forms **or** and **os** here. The seed-words are **ore** = to utter, speak, sound, say, relate (648-Ka); **urai** = utterance (Ta); **ura** = word (Ma); and **usu** = talk, chat (631-Te); **usuru** = to utter, speak, say, tell (937-Ka); **osage** = speech (Ka).

301. **ozd** = point, angle, triangle, odd number (JS-286).

Note that the derived words **odd**, **oddity**, **odds**, denote a sense of being opposite or against. Here note the DR. seed-word of this root **oddu** = to oppose, become opposite (963(a)-Ka). In view of the fact that JS points out the sense of number, note that in DR. **oddu** also denotes: the original number whether multiplicand or dividend (964-Ka). In the same group 964, the word **odde** denotes: multiplication table (Tu); **oddu** = the multiplicand (Te).

302. **paen**, **pe(n)** = almost, suffer, endure, be patient (JS-287).

The DR. seed-words are **pini** = suffering (4159-Ta); **pini** = affliction (Ma). Note that the derived Latin word **pati** denotes: to suffer, and that in DR. **patu** = suffering (3853-Ka); **patu** = suffering pain or damage (Ma); **patu** = to suffer (Ta). In view of the fact that JS points out the word compatible = enduring together, note that the same Dravidian word **patu** also denotes: to endure (3853-Ta).

303. **pag**, **pak** = fix, fasten, bind (JS-287-88).

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The Dravidian seed-word of this IE root is incorporated in **pakkuka** = to fix in the ground regularly (4088-Ma). Note that the derived word in Latin **pagus** denotes: fixed (staked) boundary (JS-287) which connotes that the stakes are fixed regularly as on a boundary. That the derived Greek word **pekhtos** denotes the sense of not only fixed, but coagulated is not unimportant, because in DR. **pagil** denotes: to be glutinous, viscid, adhere, to be adhesive, sticky (3827-Ka); **pagina** = gum, resin, exudation of trees (Ka). Pei also points out Latin **pacissor** (past participle **pactus**) = to agree. Here, note the related DR. words **posagu** = to be agreeable, favorable, suitable, congruous, compatible (4474-Te). That Pei further mentions Latin **pagus** = village, and states that an adjective derived from this Latin **pagus** becomes the French noun **pays** = village, town, district, country. This is in order, because in DR. **-paka** is village name suffix (4047-Te); **pakkam** = seaside village, town, village (Ta). Pei further points out another derived Latin word from this root: **palatium** = palace. Here, note that in DR. **palli** = palace, temple, workshop, sleeping place, school, room (4018-Ta). As we noted earlier place-names of a country constitute the proof for the identity of the language in which they occur and that of its speakers as many place-names in England such as Celtic, Saxon, Norman testify to the occupation of this island by their speakers in ancient times.

304. **paḷ**, **poḷ** = touch, quiver, shake as with anger (JS-288).

Note that the derived Greek word from this root is **pelemizein** = to make tremble (JS-288), and that the DR. seed-word is **polapu** = trembling, shaking (4320-Ka).

305. **pan** = fabric (JS-289).

Note the DR. seed-words with which this IE root is fused **panni** = cotton (3836-Ma); **panchu** = cloth, cotton (To). Note that the popularly used Kannada word **panche** is the name of the long (usually white) cloth which

men wear to cover waist and legs. Note also that JS states that the derived Latin word pannus denotes: piece of cloth, and the derived Greek word penos denotes: web. Here, note the other DR. seed-words such as pinnaḷ = web (4207-Ta); pinnu = to weave (Ta); pannap- = to weave (Ga).

306. **?pare** = become visible (JS-289).

Note that JS points out that the derived Latin word parere denotes; appear and that the DR. seed- word of this IE root paravai denotes: appearance (4091(a)-Ta).

307. **past** = firm (JS-289-90).

JS correctly points out that the connotation of being firm denoted by this root relates to the steadfastness or firmness in fasting due to religious significance. Note that the derived word in English is fast = to go without eating [[which results in hunger]]. Here, note the DR. seed-words of this root, pastu = fast, fasting [[which involves firmness in fasting]] (3825(a)-Te); pasi = to hunger, hunger (Ka). Note also the Kannada word pattu = firm grasp, persistence, resolution, obstinacy [[as in fasting]] (4034-Ka).

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308. **pe(i)** = abuse, sorrow, illness (Pei-141-42).

Pei notes that this root appears in Anglo-Saxon feond, leading to English fiend and that it extends to denote: enemy, foe. Here, note the DR. seed-word *pey* = fiend, devil, goblin (4438-Ta). The related DR. word in the same group 4438: *pe* denotes: rage, viciousness [[which are signs of abuse]] (Ka). This root yields Latin *patior*, with past participle: *passus* denoting: to suffer, endure, undergo, and such words in English as pain, painful, patience. Here, note the DR. seed-words *patu* = to suffer, endure (3853-Ta); *petu* = sorrow, distress (4437-Ta); *pini* = suffering, disease, sickness [[note that this root denotes: illness as well as sorrow]] (4159-Ta); *pini* = ailment, affliction (especially by demons) (Ma). Recalling the correspondence between *p* and *b* which we witnessed earlier in this work, the meaning abuse denoted by this root can be realized by noticing such DR.word as *bay(i)* = to abuse, revile (5550-Ka).

309. **ped, pod** = foot (JS-290-92).

This IE root affords an instance to illustrate how important are the DR. colloquial words and how their non-inclusion in Dravidian dictionaries such as DED tends to mislead the concerned scholar if he/she entirely depends on them. One of the colloquial expressions in Kannada is *pada* (reduplicated as *pad-pad* or *pada-pada*) which is an expression to denote the sound of kicking a person with foot (especially on the buttocks, which is understood by the Kannada speakers without being specified). Here, it is not hard to see the connection between the foot that kicks and the word foot (derived from **ped or pod**). Another charming colloquial expression in Kannada which is also not included in the dictionaries such as DED, but which is used everyday is *putu* (reduplicated as *putu-putu*) which denotes the running of the little feet of babies who somehow find it easier to run first than to walk. Here also it is not hard to see the connection between the little feet of the babies and the word foot. These images involving feet automatically come to the mind of their Dravidian users so much so that the word for foot or feet does not have to be used specifically. That an intimate knowledge of Dravidian words of the colloquial fields is of great use in the context of Dravidian as the common source of Indo-European can be easily gathered by instances such as these examples.

However, there are also the words listed in the Dravidian dictionaries such as DED which testify on their own as the seed-words of this IE root. For instance, note *pati* = step (3850-Ta); (Ka); *patam* = instep (3843-Ta); *patam* = flat part of the hand or foot (Ma). Note also that Pei points out that Latin *pes*, led to forms such as *pedestal*. Here, note that in DR. *posalu* = door sill, threshold [[KTK-1026 gives the form *posantil* denoting the same meaning; however, the forms used everyday are *posalu* or *hosalu* (due to the correspondence between *p* and *h* which we noted earlier in IE context). Note also *pati* = step, sill, stair, stirrup, rung of a ladder [[on which the foot is placed]] (3850-Ta); *pati* = threshold, sill, step, stair (Ma). Pei also notes the Greek words *pais*, *paid-* which denote: child. Here note that in DR. *pasi* = child (3939-Tu); *peda* = child (Go).

310. **peig, peik** = hostile (JS-293).

The DR. seed-words with which this root is fused are *pakai* = hatred, enemy, disagreement (3808-Ta); *pake* = incompatibility, enmity (Ma); *pakappu* = hostility (Ma). *page* = hatred, enmity, enemy (3808-Ka). Note that some of the derived words denote: feud, foe (JS-293).

It should be remembered that only the immediately corresponding and relevant DR. seed-words have been pointed out throughout the present work, and that it should be understood by the concerned scholars that the cited seed-words are from groups in DED which contain many other related words. For instance, the group number 3808 from which the above noted words are taken has a number of other related words which also denote the same or related meaning or meanings, but have been left out in order to keep the text of the present work manageable. That they are also important in the context of Dravidian as the common source of Indo-European goes without saying.

311. **pek** = to pluck wool or hair (Pei-119); **pek II** = to comb, pluck out hair, fight (JS- 294).

The DR. seed-words with which this IE root is entwined are *piku* = to pluck up, pull out (4212-Ka); *piku* = pluck out, pull out, root up (Te); *pikeng* = to uproot (Ko); *pikap-* = to pull, pluck (Go); *pik-* = to pull

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out (Nk). In view of the fact that the root also denotes: to comb, note the other DR. seed-words such as pikku = to comb (4213-Ka); pik- = to part (hair, bushes) [[wool]] (Ko); paku = to root out, tear off (3808-Ta). The root is also defined as fight. Here, note the DR. words such as pak = to beat, shoot (4044-Nk); pag- = to strike, kill ((4044-Pe); paga = to attack, fight (Kui). Pei notes that a derived Old Norse form of this root is felagi = partner. Here note that pakuti = share (3808-Ma); pakir = to divide into shares (Ta). Note also the nasal forms such as panku = share, portion, part (Ta); panku = partnership (4053-Ta).

312. **peku** = to cook (Pei-96).

The DR. seed-word of this IE root exists in its nasal form ponku = to cook (4469-Ta). In the same group 4469, also note pokkam = boiling over [[as in cooking]] (Ma). In view of the fact that there is more than one way to prepare food, note also pukekka = to preserve or dry by smoke [[as smoked fish]] (4240-Ma); pogapu = to fry, season with spices, smoke, fumigate (Te).

313. **peḷ I** = dust, powder, flour (JS-295).

This IE root is fused with the DR. seed-words puli = dust, powder (4316-Ta); puluti = dust, pulverized or fine powder (Ta); puli = dust (Ma); poyḷ = flour, dust (4506-Pa).

314. **peḷ II** = sell (JS-295).

Because of the correspondence between b and p in Dravidian which has left its imprint on her offspring Indo-European the Dravidian seed-word of this IE root begins with b. In Kannada, bil = to sell (5421-Ka). In the same group 5421, note also the words pil = price (To); bele = cost (Ko); bele = price, cost (Ka); bele = price, value, worth (Tu) which relate to the matter of selling.

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315. **peḷ III** = basin (JS-295).

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This IE root has one of those DR. seed-words which takes us back to more ancient times. Before earthen and wooden and later on metallic basins came to be used, there were basins made of leaves. Even to this day, many times leaf containers are used in India to hold things such as sweets and leaf-plates are used just as often as metallic plates. In DR. *pulle* denotes: platter made of leaves (4554-Te). There are also other DR. seed-words such as *pallayi* = earthen dish (4017-Tu); *pallayam* = basin, dish (Ma); *palyamu* = plate (Te).

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316. **peḷ IV** = push, drive, beat (JS-295).

Note the DR. seed-word *poylu* = beating, striking (4534-Ka). Also note *palunku* = to push, strike or dash against (4011-Ka).

317. **peḷ V, ple** = full, much, many (JS-295-96).

Note the derived Greek words are *polos* = much; *plethos* = many. The DR. seed-words of this IE root are *pala* = much, many, several (3987-Ka); *palu* = many, several, various (Te); *pala* = many, several (Ta). Note also that the root has given rise to such words as *plebiscite* connoting a sense of the involvement of people. Here, note that in DR. *palar* denotes: many or several persons, assembly, society (3987-Ta).

318. **pela, plak, plat** = spread out, flat, broad, smooth (JS-297).

Note that JS points out that one of the derived words is Greek *pelagos* = flat spread of the inland sea. Here note the DR. seed-word *pay* = to spread (as water, darkness, light); spreading, extension (4088-Ta); *pah-* = to spread (Kuw). Note also that JS points out another derived word in Greek *plagios* = a net, and that in Dravidian *pal* = net (5288-To). Plate is another derived word of this root. Here, note that *palyamu* = plate (4017-Te); *pallayi* = earthen dish (Tu); *pallayam* = dish, basin (Ma). Yet another derived word in Greek is *planasthai* = spread, wander. Here, note that in DR. *palayu* = to wander, move about (4320-Te).

319. **pele** = high place especially one that is fortified (JS-299-300).

This IE root is entwined with many DR. seed-words the meanings of some of which make us realize the fact that a fortified place first begins as a settlement, a hamlet or a village. Note that JS points out that this root as *pur* occurs in many place-names in India, and as *poly* in such names of cities as Constantinople, Minneapolis, etc. Some of the DR. seed-words of this IE root are *palli* = settlement, abode, hamlet, village (4018-Ka); *palli* = hamlet, herdsman's village, temple, hermitage, sleeping place, workshop, school, room, palace (Ta); *palli* = hut, small settlement of jungle tribes, public building, royal couch (Ma); *palli* = hut, village (Te); *palli* = village. Note that *palli* is a suffix which is used in combination with hundreds of Indian placenames. Note that the words *palli-*, *pallika-* which are used in Sanskrit are of Dravidian origin (see at the end of group 4018). Once again the proof of the place-names testify to the Dravidian identity of the common source of Indo-European. Note also that according to the phonetic correspondence between *p* and *h*, *palli* becomes *halli* and that there are literally hundreds of place-names in Kannada with the suffix *halli* in them. As we noted in the last chapter of this work this Dravidian correspondence between initial *p* and initial *h* has left its imprint on Indo-European where *p* becomes *h* in Armenian. This Dravidian Kannada word *halli* which denotes: village (as does its other form *palli* noted above) is often pronounced as *alli* by villagers and it is considered by the city-dwelling Kannada people as "uncivilized". But the fact is that the word *palli* (*halli*) pronounced as *alli* is perfectly all right according to another Dravidian phonetic correspondence which is that initial *p* often disappears in Dravidian. This Dravidian phonetic phenomenon also has left its imprint on Indo-European where *p* disappears in Celtic. The so-called uncivilized pronunciation of *palli* as *alli* by the Kannada villagers is after all a lesson to the so-called civilized Kannada city-dwellers in Dravidian phonetic phenomena! It also goes to show the endurance of Dravidian as a linguistic phenomenon.

320. **pend, (s)pen(d)** = stretch, spin, hang, weigh (JS-300-01); **(s)pend, (s)pond** = to draw, spin, stretch, pour out (Pei-193-95).

The connotation of spinning the thread is pointed out by the derived Germanic forms of this root which denote: spin, spindle, etc. Note here

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that in DR. penu denotes: to twist two or three single threads into a thick thread (4160(a)-Te); pane = to intertwine, twist, plait, braid (Ka); pandana = to roll and twist together filaments into threads (4207-kur). That the root also denotes: pour out, can be seen when we note the DR. seed-words pon- = to flow (4470-Go); pon- = to be spilled (Go); pani = to flow out (4035-Ta).

321. pent = go, go along, come upon (JS-301-02).

The DR. seed-words of this root are pont- = to go on, proceed (4594-Ta); ponn- = to come, go along (Ma). Note that the words path and pathway are derived from this root and that in DR. punta = path or road for cattle (4317-Te).

322. **perd** = fart (JS-310).

The DR. seed-word of this IE root is pur = sound in imitation of breaking wind, of easing nature (4329-Ka). The other root **?borbor** = partly imitative, filth, which has given rise to such words as borborygmus = rumbling of the bowels, has its seed-word in DR. bura (often reduplicated in Kannada as bur-bur) = imitation of the sound produced by breaking wind (4329-Ka). Both of these DR. seed-words pur and bura are listed in the same group 4329, and show the correspondence between initial b and initial p in Dravidian who has left her imprint on her offspring: Indo-European.

323. **perk** = entreat, pray (JS-311-12).

The DR. seed-words of this IE root are parake = beseeching (3951-Tu); parkym = prayer (Ko).

324. **?pers** = mask (JS-312).

This IE root has its DR. seed-word in pirk- = mask (4188-Konda). Note that JS mentions Persephone, the goddess of the underworld who wore a mask when meeting the dead. Here, note that the same seed-word pirk also denotes: to cover or envelop completely (as a dead body with a cloth) (Konda). It is to be noted how Dravidian seed-words have played an important part in the mythology of Indo-European which is not surprising knowing that Indo-European is the offspring of Dravidian.

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325. **pet** = to fly, fall (Pei-199-201); **pet I** = rush, leap, fly, fall (JS-312).

That JS defines this root also as rush, is correct, because one of the DR. seed-words of this IE root is patapata (pata reduplicated) = to be overhasty (as in speech) [[rush]] (3842-Ta); pata-pat-enal = onom. expression signifying hurry (as in preparation for a journey) (Ta). It is noted by Pei that Greek pipto = to fall gave rise to ptoma = corpse, fallen body from which comes potomas = river, falling body of water which appears in the name of the ancient country Mesopotamia defined as the land between the rivers. Here, let us note that in DR. patu = falling, a fall (3852-Ka); patu = falling (Ma); patam = water (3906-Ta); pa.top = the river's noise of waves beating [[note the connotation of river which is also connoted by Greek potomas and the name of the ancient country Mesopotamia]] (4318-To). Further in the context of falling, note that in DR. potu-pot-enal (potu reduplicated) = onom. expression signifying falling of fruits or stones one after another (4490-Ta); potupotu (potu reduplicated) = to fall (as stones one after another) (Ta).

In view of the fact that Pei states that **pet** produced Anglo-Saxon fether, which became feather in English, note the DR. seed-words puta = down of birds (4358-Ma); putga = feather (4278-Go). Note also that the derived word in Greek is pteron = feather, wing, and that in DR. putga not only denotes: feather, but wing (4278-Go). Pei also states that Greek pteryx is also used in such terms as hymenoptera, lepidoptera and other names of insects described by their wings. Here, note the other DR. seed-words potte = any winged insect (4518-Ko); potte = large flying insect (Nk); po.t = to teach (young) to fly. Note that one of the meanings of this root is fly. Here, note another DR. seed-word pata or patapata (pata reduplicated) denotes: sound imitating the flapping of wings [[note that the connotation of both flying and wing is denoted by this DR. seed-word]] (3841-Ka).

And also note that one of the derived Latin forms denote: to seek (Pei-201), and that in DR. patting denotes: to search for (3956-Br). The root is also defined as leap. Here, note the other DR. seed-word payttu = to leap (4087-Ta);

326. **pet II** = open out, spread out (JS-313).

The DR. seed-words with which this IE root is fused are patu = to spread out (3852-Ta); patar = to spread (as a creeper); overspread (as eruptions on the skin), spread (as light, fire, rumor, epidemic) (3844-Ta).

327. **peter** = father (JS-313-14).

The DR. seed-words of IE this root come not only denoting: father, but begetter. The seed-words per and pett- denote: to beget, bear (4422-Ka). In Tamil perravan denotes: father (4422-Ta), and its cognate (following per and pett-) pettavan denotes: father in Kannada. Note also that in Latin pario (parere) denotes: to bring forth, to bear (Ltc.424), and parens not only denotes: parent, but father, mother [[the begetters]] (Ltc.423). Here, note that in DR. pore = to nourish, support, preserve [[as a parent or father and mother do]] (4283-Ka); pura = to keep, preserve, protect (Ta); per = to beget, bear (4422-Ka); peru = birth, bringing forth (Ma); peru = to beget, bear (Ta); perv- = to be born (Ko); per- = to bear (child) (Kod); per = act of birth (To). Note also that in the same group 4422 there are other DR. forms such as pe.d- = to be born (4422-To); pedduni = to bear, bring forth (as a child) (Tu) pedikke = birth (Tu). Note here that Pei points out such IE forms as Italian padrone, Spanish and Italian padre etc.

328. **peti** = imitative, baby talk for little things (JS-313-14).

This IE root is fused with DR. seed-words puta = small, smallness, littleness (4259-Ka); poti = that which is small (Ta); pitit = little (Pa). Note that this root occurs in such words as petty, petticoat, petite.

329. **peue** = strike, cut, dig into (JS-314).

This root is intertwined with DR. seed-words such as pay- = to strike, beat (4044-Go); pay- = to strike, kill (Kuwi); poy = to fell [[cut]] (4534-Ta); puy = to strike, smite, beat, kill (Ka).

330. **p(e)ug** = strike, prick, pierce, fist (JS-315).

This root is fused with many DR. seed-words such as pag = to strike (4044-Pe); paga = to attack (Kui); paga = to attack, fight (4087-Kui) [[note that the derived Latin form pungare denotes: fight, first with fists (JS-315)]]; pogguni = to penetrate [[pierce]] (4238-Tu); poggavuni = to cause to pierce, penetrate (Tu).

331. **peuor** = fire (JS-315-16).

One of the DR. seed-words of this IE root is the commonly used colloquial Kannada word **pur** (reduplicated as **pur-pur**) which is an expression signifying the burning of things such as dry leaves, weeds, paper, by fire or flames. But as in numerous other instances this important colloquial word is not included in DED. However, there are other related words in DED indicating the presence of fire by its function or impact. For instance, **pori** = to be blackened by fire, throw out sparks [[as fire]], jungle burnt by forest fire (4537-Ta); **pori** = a spark (Ma); **puri** = to dry by exposure to the heat of fire (Ka); **pronda** = to be alight (Kui); **prospa** = to light up [[as fire]], ignite (Kui). It may be underscored here that once again we realize that DR. colloquial fields possess important words with which a number of Indo-European words are genetically related.

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332. **p(i)lo** = hair (JS-317-18-19).

Because of the correspondence between r and l the DR. seed-word of this IE root has r in it. In Dravidian Malto language purgu = hair on the body (4358-Malt). Because of the correspondence between b and p many other DR. seed-words in the same group 4358 begin with b, as in the seed-word bulus = hair, pubic hair (4358-Konda). Note that the derived Greek word berron = shaggy (JS-318), and Latin burra = hairy also begin with the consonant b. Here, note the other DR. seed-words in the same group 4358 such as buru = hair, fur, feather (Kui); bura = pubic hair, down (Pe). JS states that this root also has given rise to the word peel. Note here that in DR. pala = to peel (4010-Kui).

333. **piss** = imitative.

Note that this root has given rise to French pissar, pissoir, and it occurs in vespasian, the name of the public outdoor urinal. This is not surprising because the DR. seed-word of this root is pisk = urine (4132-To). Also in the same group 4132, note pisk in- = to urinate (To).

334. **plak** = strike (JS-320).

The DR. seed-word of this IE root has survived in a nasal form palanku = to strike (4011-Ka).

335. **pleik** = to tear (JS-320).

It is not unimportant that the derived Germanic form of this root denotes: flay. Note the DR. seed-words such as polike = peel, skin (4561-Tu); poliyukka = skin to be peeled off (4560-Ma). Also note poli = to tear into strips (Ta); pele = skin (4010-Mand); pala = to peel (Kui).

336. **plek** = to weave together (Pei-166-67); plek = bend, fold, braid, twist, weave (JS-320-21).

JS points out that this root changed from p to f to b, and Pei wonders if this root is connected with Latin flecto = to bend, but then suggests that this would call for another root in **bhlek**. This is not surprising because the DR. seed-word of this root begins with b. Note bal(u)ku = to bend (5314-Ka). As befits Dravidian as the common source of Indo-European, there is, however, the other DR. seed-word which begins with p. Note palga = to bend forwards (4015-Kui). That this root connotes the sense of weaving is correct because the DR. seed-words are polluka = to sew, mend (mats, baskets); [[it is common sense that mats and baskets are mended by weaving, braiding, bending, etc., the straws, thin pieces of bamboo, etc.] (4554-Ma); pollika = to have (mats, etc.) mended (Ma); polige = sewing, needlework (Ka).

337. **pleu** = flow (JS-322).

The DR. seed-words with which this IE root is intertwined are poli = to flow (4556-Ta); polivu = flowing (Ta); poli = pouring outlet of a river into the sea (Ma); poliyuka = flow off (Ma). Note that the word fowl is ascribed to this root and that in DR. pul = jungle fowl (4374-Ta); pulan = jungle fowl (Ta).

338. **pleus** = pluck (322).

The DR. seed-word of this root is incorporated in piluka = to pluck off (4212-Ma). Note that the root has given rise to Latin pluma = feather, and to plumage, plume in English (JS-322). Here, note that in DR. pula = feather (4358-Go); pulle = plume, feather (Tu).

339. **plou** = flea (JS-322-23).

Note that in Kannada all insects and worms are generally referred to as pulu (pulu = worm, insect in general - 4312-Ka). The DR. seed-word of this IE root denotes a related insect pulu = mite (4312-Ma).

340. **pol** = thumb (JS-324).

It is to be pointed out that in many DR. languages such as Kannada all fingers including the thumb are usually denoted by the word which denotes: finger, unless, however, the thumb is to be particularly specified in which case the thumb in Kannada is denoted by the compound

word hebballu = chief finger. The DR. seed-word of this IE root is pe.1 = finger (5409-To).

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[Home](#)[Bā Ne](#)341. **poy** = little (JS-326).[Si](#)[Re](#)[La](#)

The derived Greek pais, paidos denote = child. Here note DR. seed-words of this IE root paiyya = child (3939-Tu); pasula = child (Ka); paida = child, boy (Te); peda = girl, child (Go); pedal = child, children (Go). The relationship between little (denoted by this root) and child (denoted by Greek words pais and paidos) is also denoted by such other DR. words as poty = that which is small, a little child (4259-Ta); puta = smallness, littleness, small (Ka); Note that the word putt- = to be small, used in Sanskrit has genetic relationship with DR. (see at the end of group 4259).

Let us note the genetic relationship between Dravidian words and some corresponding Latin words which JS points out in this connection. Latin puer = boy, is genetically related to DR. words such as para = boy (4095-Ka); pora = child, little boy (4603-Ka); pora = lad (Ka); poradu = boy, child, young man (Te). Latin putus = boy has genetic relationship with DR. words such as potiyan = boy (4259-Ta); poty = that which is small, a little child (Ta); patti = son (3840-Ta); poti = small children, young boys and girls (4587-Kuwi). Latin pupa = girl, doll, pupil, puppet, puppy is genetically related to DR. papa = small child (4095-Ka); papa = infant, babe, child (Te); pap = child, baby, young of animals [[puppy]] (Pa); pape = puppet, doll, pupil of the eye (4107-Ka); papa = pupil of the eye (Te). Latin paulus = small, little one, very small has genetic relationship with DR. pila = child, son (4198-Go); pila = a small one, child (Konda) pilla = that which is small or petty, child (Ka); pille = baby (Tu); pilla = small. little, baby, child (Te). Latin pulus = young animal is genetically related to DR. pillai = young of many animals (4198-Ta); pilla = young of any animal (Ka); pila = young of animal (Nk). That these precious Dravidian and Latin words denoting child, children, young of animal are genetically related is not surprising in view of the fact that we are witnessing again and again the proof for the fact that Dravidian is the common source of Indo-European.

342. **preu** = hop (JS-328).

The DR. seed-word of this IE root is paru = jump (4020-Ka).

343. **prokto** = anus (JS-329).

In DR. the seed-words of this IE root are puru or piru = anus (4379-Ta); puru = buttocks (Ma); pire = buttock, the posteriors (4205-Ka); pirra = buttock (Te); and the expression pirk id- = to break wind noisily (To)etc.

[DN](#)344. **preus** = burning (JS-328).

The DR. seed-word of this IE root is incorporated in porsana = to burn (4537-Go). In the same group 4537 note pors- = to fry (Go).

345. **rad I** = scrape, gnaw, scratch, filth (JS-330).

This IE root is fused with DR. seed-words such as rota = filth (1019-Te); rutpa = to scrape into a heap (695-Go); arid- = to gnaw (212-Ka).

346. **reg II** = dye, preservative (JS-333).

Note that JS points out the dark red dye that the female lac secretes. Lacquer, shellac. Here note the DR. seed-words of this IE root arakku = lac, sealing-wax, shellac or resin melted with turpentine (199-Ta); arakkam = shellac (Ta); aragu = gumlac, sealing-wax (Ka; Tu); arakku = gumlac, sealing-wax (Ma).

347. **r(e)udh** = ruddy (JS-336).

Note that the derived Greek word eruthros denotes: red, and that the DR. seed-words are orthre = to make red hot (1064-Malt); errodi = red (865-Kol); ere = a dark-red or dark-brown color, a dark or dusky color (817-Ka); erande = special fruit red in color (Ka). Note that the Latin word robus = red, and that in DR. erupa = red, redness (865-Te).

348. **?rud** = rough (JS-337).

The popularly used Kannada colloquial word urutu (also pronounced as oratu) denotes: roughness of anything. However, the listed word in DED urutu is defined as overbearing manner (650-Ka), which is also correct

not only in Dravidian, but because one of the derived words of this root is rude, which is used to denote overbearing or crude behavior.

349. **sa** = satisfy (JS-338).

Note that the derived Latin word satis denotes: enough. In DR. Kannada, saku denotes: enough, sufficiency, sufficient (2470(b)-Ka).

350. **sai** = suffering (JS-339).

The Dravidian seed-word of this reconstructed Indo-European root is sava = suffering, to suffer (2426-Kui).

351. **sal I** = salt (JS-340; Pei-174-75).

The popular Kannada word which is used to denote salt water as that from a well containing saline water is saulu or savalu = brackishness (2386-Ka). It should be pointed out that the Greek word hals is derived from this root, and that the taste of the salt is popularly denoted in Kannada by the word huli, which is defined in DED as to be or turn sour (4322-Ka). Note also that Pei says that it is interesting that this root denoting: salt gives rise to a Slavic form which actually denotes: sweet. It is interesting here to observe that the Kannada word savalu without lu (sava) very much resembles another Kannada word savi which precisely denotes: sweet (2396(a)-Ka).

352. **sap** = juice, taste (JS-342-43).

The DR. seed-word of this IE root is sabi = taste, flavor (2396(a)-Tu). Note that there is correspondence between b and p, and p and v in Dravidian, and that this root has given rise to such English words as savor and savory which also have v in them. Here, note that the DR. seed-word savi denotes: savory, taste, sweet (2396(a)-Ka). Further note that this root has given rise to the words sap and suck, and that in DR. sap- = to suck (2334-Ko).

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353. **segh** = seize, hold, have (JS-345); **segh** = to hold fast, victory (Pei-50-51).

The meanings of the DR. seed-words of this IE root show that both JS and Pei are correct in their definitions of this root. For instance, **sigu** = to be caught, be got (2498-Ka); **sikkuni** = to be seized, caught, obtained [[have]] (Tu). Further note that the same Kannada word **sigu** also denotes: to fall into the hands of, be got under the power of (KTK-1552 and 1553) which denotes the sense of victory on the part of the one who has seized.

354. **sek** = cut (JS-346).

The DR. seed-word of this root is **sek** which denotes: fashion things out of wood [[which involves cutting, chipping, etc.]] (2748-konda). The other words in the same group 2748 are **sek** = to make pointed (piece of wood) (Ko1); **sekk-** = to chip (Nk). Note the corresponding words in the same group **chekku** = to cut the side or rind of (2748-Te); **chekkana** = to cut (Go). Note that the word **sakala-** used in Sanskrit is genetically connected to Dravidian; (see at the end of 2748).

355. **seku I** = follow (JS-352).

with the correspondence between g and k in mind note the DR. seed-words of this IE root such as **sagu** = to go, move forward, proceed, advance, continue in time (2430-Ka); **sagu** = to go on, get on, advance, continue (Te).

356. **seku** = to notice, see (Pei-79).

The DR. seed-word of this IE root is **suke** = cognition, perception (2735-Tu).

357. **se1 III** = take, seizer (JS-354).

The DR. seed-word of this IE root is **sele** = to take, take away, to attempt to catch, to captivate [[seize]]; to draw or attract towards oneself as a net, as a military force. (KTK-1590).

358. **se1 IV** = leap, gush out, quake (JS-354).

The sense of leaping in combination with gushing out denotes that water is involved here. Not surprisingly, therefore, the DR. seed-word of this root **sele** denotes: spring, fountainhead (2785-Ka). Note also the other words in the same group such as **sela** = waterfall, cascade (Te). Note that at the end of this group 2785 we are referred to another group 2569 where we have corresponding Tamil word **chilumpu** = gush out, flow out (2569-Ta). Also note **chilachila** (chila reduplicated) = imitation of flowing (Te). The initial **ch** in the Tamil word is due to the correspondence between **s** and **ch** in Dravidian.

359. **se1k** = drag, draw along (JS-354).

The DR. seed-word of this root is **sele** = to draw, pull about (2791-Ka).

360. **sen-o** = old (Pei-124); **sen** = old (JS-357).

The derived Latin form of this root **senex** (which has given a number of popularly used words such as **seigneur**, **Monseigneur**, **sire**, **sir**, **senora**) denotes: old, aged, an old person (Ltc.546). The DR. seed-word of this root is **seno** = old (2808-Go); **seno** = aged (Go); **seno** = old woman (Go). Note that the Latin word **senilis** ascribed to this root has given rise to **senile**, **senility**, etc. Here, note that in DR. **senal** = senior, old man (2808-Go); **senal** = aged (Go). Further note that Latin **senatus** = a council of elders. Here, note that in DR. **senda** = eldest (2808-Kuwi); **sendenju** = early settler, founder of a race (Kui).

361. **senk** = burn (JS-359).

The DR. seed-word of this nasalized root remains in the form **siku** = that which is burnt, scorched (3266-Ka).

362. **ser I** = arrange, join together, interlace, compose (JS-360).

The DR. seed-words of this IE root are **ser** = to join, assemble, be included, connected with, collected (2814-Ka); **ser** = to arrange (Ga).

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Note also the other DR. word serku = to insert [[interlace]], put in, tuck (2778-Ka).

363. **ser II** = press together, protect, serve (JS-361).

The DR. seed-word of this root is incorporated in the Kannada word seragu = protection, refuge (2796-Ka). Note the DR. serku which is noted under ser I, also denotes: to shove in [[press together]] (2778-Ka). That this root denotes: serve is correct, because in Kannada sere denotes: bondage [[which is servitude]] (1980-Ka).

364. **ser III** = flow, whirl, boil (JS-361).

In colloquial kannada the expression suru-suru (suru reduplicated) is used to signify the sound of boiling water (as water being boiled to make rice), but this word is not included in DED. Note, however, KTK includes suru = a sound produced while burning [[as a juicy tomato]] (KTK-1576). That this IE root denotes: flow, is correct. Note the DR. seed-word suri = to flow, cause to flow (2883-Ka). The sense whirl, can be realized when we remember the correspondence between initial s and initial ch in Dravidian and notice the Tamil word churru = to whirl, moveing round, revolving, to revolve, circulate, spin (2715-Ta).

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[Home](#)[Bā Ne](#)365. **serk** = repair, mend (JS-361).[Si](#)

Recall that repairing or mending something is putting it in order. Here, note the DR. seed- word sari = to put in order, adjust, the state or condition of being adjusted, fitness, correctness, fit (KTK-1524).

[Re](#)366. **serp** = to creep (Pei-86); **serp** = creep (JS-361).[La](#)

Note that Pei points out that this root gives rise to Greek herpin from which is derived the zoological term herpetology "the study of snakes". The DR. seed-word of this IE root is sara sara (sara reduplicated) = the sound of rustling produced by snakes in leaves, bushes, etc. (2355-Ka). Note also the other DR. seed-words such as sari = to slide, sliding [[as a snake]] (2360-Ka); saras(u) = snake (2359-Konda), srasu = snake (Kui).

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Note the important point that in Kannada (both in speech and in literature) a snake's motion is also denoted by the popularly used word hari, and that this is not stated in group 3963 in DED, where this Kannada word hari is defined merely as to run, flow, moving, running, flowing, etc. (3963-Ka). But that the Kannada people use this word to denote snake's motion is important to note because this IE root **serp**, as noted above, has given rise to herpin in Greek. That s of the root **serp** has become h as in herpin is, of course, due to the phonetic phenomenon of s turning into h in Greek. That the phonetic phenomenon of initial s becoming initial h is there to this day in Dravidian was noted with illustrations earlier in the previous chapter. The fact that not only the word sari (denoting the sound made by the motion of snake), and the word hari (denoting the motion of snake) are there in Dravidian, but the phonetic phenomenon of initial s becoming initial h is there in Dravidian is, of course, according to the fact that Dravidian is the common source of Indo-European for which we have been witnessing the proof all along. In view of the fact that the Indo-European languages have been classified as the centum- languages (the western members Greek, Latin and Irish retain the k sound, while Gothic turns it into h), and the satem-languages (the eastern members Sanskrit, Slavic, Armenian turn k into a sibilant sound), further note that Dravidian also has kere = a kind of harmless snake (2011-Tu); kere = rat snake, whip snake (Ka). Thus, once again Dravidian, as the mother-speech of Indo-European, illustrates that not only she has the related words with initial k sound, but with initial s and initial h sound. Such interconnected phonetic pictures can only exist in a language that has bequeathed her own phonetic birthmarks to her offspring.

[DN](#)367. **su, seu, sunu** = to bear, bring forth; son (Pei-44-45).

The DR. seed-words are isu = to cause to bring forth (555-Ka); sind = son (2594-Ga). Note in the same group 555 another DR. word inu = to yearn (555-Te); notice that this Dravidian word has hardly changed in its phonetic and semantic content compared to the English word yearn.

368. **seug** = sick, sickness (JS-361-62).

The DR. seed-word of this IE root is soku = be caught with disease, be communicated by contagion (2870-Te). Note here that JS points out a Teutonic belief that disease was caused by the sucking of a demon, and that this notion persists in Slavic lands and India, and that he refer to the blood sucking vampire. Here note that the same above noted Telugu word soku also denotes: be possessed (by evil spirits); possess (devil); possession by an evil spirit; an evil spirit (2870-Te), and that in the same group 2870 (with s = ch correspondence in DR.) the corresponding Tamil word choku denotes: vampire, devil, goblin (Ta), and that the Malayalam word choku (in the same group 2870) denotes: demon.

369. **?silva** = forest (JS-362).

The DR. seed-word of this IE root is swa.l = jungle (2891-Ko); so.le = jungle with trees (Badaga). With the correspondence between s and ch in DR., note also the other words in the same group 2891 such as chala = grove, sacred grove (Kur); chola = grove (Ma); cholai = grove (Ta).

370. **s(i)u** = bind, sew, string (JS-362).

Note that JS points out the word sutra = thread, string, used in Sanskrit in the context of this root. Here, note the DR. seed-word sut- = to twine (rope) (2715-Konda). Note some other words in the same group 2715 such as sut- = to wind turban [[to bind the head]] (Ko1); suttu = to wear clothe

by tying them around the waist (Tu); suttu = to wind, wrap around (Ka). It may also be noted here that the most common word that the Kannada people use to denote needle (which the ancients used to sew with) is suji.

371. **(s)keḷ** = curving, crooked (JS-363).

The DR. seed-word of this root is kulavu = curve, bend, to curve, bend (2136-Ta). Note here that the derived Greek word kholon denotes: limb, and that it is a cognate of Dravidian word kal which denotes: leg (1479-Ka; Ta; Ga; etc.).

372. **(s)keng** = a variant of **(s)keḷ** (JS-363).

The DR. seed-words of this root are kungu = to be bent down (1767-Ka); kongu = curved, bent (2032-Ka). While pointing out that this root is a nasalized variation of the above noted root **(s)keḷ**, (in which context we noted the involvement of the leg) JS states Germanic shank; on shank's mare = walking. This relationship between the root **(s)keḷ** and walking is also pointed out by the DR. seed-word kulavu = to walk (1803-Ta) which is identical in spelling when compared to the seed-word of **(s)keḷ** which is kulavu = curve, bend, to curve, bend (2136-Ta). This is one of a remarkable number of instances where Dravidian attests what the Indo-European scholars have also observed and noted in Indo-European.

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373. **(s)keu** = cover (JS-363-64).

Note that the derived Greek word khutos denotes: a hollow, receptacle (JS-363), and that this Greek word is a cognate of DR. word kutu = receptacle (1883-Ta). The DR. seed-word of this IE root is kavi = to cover (1221-Ka).

374. **(s)keup** = tuft (JS-365).

That this root connotes hair is correct, because in DR. the seed-words not only denote a curl [[as of hair]], but a tuft of hair. For instance, note sokku = a curl (2684-Ka); sukku = to curl [[as hair]] (Ka); koppu = female's hair tied in a tuft (2110-Ka); koppu = chignon, coil of hair (Ta); kupar = topknot of hair (Go); koopagi = the tuft of hair left on the head (Go); kopa = coil of a woman's hair (Kui); kopu = hair (of men or women) (Konda).

375. **(s) khai** = strike, cut, fall, fell (JS-365).

The DR. seed-word of this IE root is soka = to strike (2831-Kui).

376. **skot** = dark (JS-365).

The DR. seed-words of this IE root are sikat = darkness (2604-Go); sikati = pitch darkness (Go); sikat(i) = darkness (Konda).

377. **(s)krei** = cry out (JS-365).

Note that in the context of this IE root JS points out another root **ker IV**, **kr** = cry out, imitative cries of such birds as crow, raven etc., and that we noted there such DR. seed- words as kiru = to cry out, scream (1590-Ka); kiravu = to cry (as peacock) (Ta); karv- = to caw (1291-Ko); kuru = to cry aloud (1921-Ta); keru = to cry out (1960-Te). We may also note here the DR. word chikilu = to cry tenderly or fondly as a child (2494-Te);

378. **(s)lagu** = seize (JS-365-66).

The DR. seed-word of this IE root is siluku = to be caught, fall into the hands of, be got, become entangled (2498-Ka). Note that one of the derived words of this root denotes: dilemma, and that in the same group 2498, the Kannada word silkuni denotes: to be perplexed (Ka).

379. **slak** = strike (JS-366).

This IE root is fused with many DR. seed-words such as sele = to cane, beat or flog with a stick (KTK-1590); selike = beating, flogging, etc. Note that one of the derived words is onslaught, and that another DR. seed-word sulige denotes: pillage, plundering, robbery (2856-Ka).

380. **(s)leu** = relax and associated ideas (JS-366).

Some of the derived words of this root such as slouch, slow, sloth connote the associate idea of loss of vigor. Here, note the DR. seed-words with which this root is fused solu = to fall off in respect of vigor (2884-Ka); solu = to be faint, swoon (Te); solayu = to languish, faint, swoon (Te). Note also that the related words in the same group 2884 denote: be prostrate or relaxed, to be or become slack, slackness.

381. **(s)mei I** = smile (JS-367).

Note that JS points out the derived Latin word mirus which denotes: to be smiled at, and that the DR. seed-word of this root mural denotes: smiling (5014-Ta).

382. **(s)meit** = throw, send (367).

JS is correct in pointing out that the first sense of this root is to throw as cowdung at a wall to dry it by the heat of the sun and then use the dry cakes as fuel. In DR. Kannada the plastering of the cowdung cakes on a wall is popularly denoted by the seed-word mettu. But this word is also used when such things as mud, chunam or cement is thrown at a wall which is being plastered. It is not, therefore, surprising that this DR. seed-word mettu is defined as to plaster, apply to, press into, coat walls with chunam or mud (5066-Ka). Note that the Tamil word mettu also

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denotes: to plaster (Ta). In fact, another word in Tamil, muttai = dry cake of cowdung (4940-Ta). Inasmuch as this root denotes: send, note the DR. words such as muttisu = to cause to reach, deliver (4934-Ka); muttu = to reach, arrive (Ta). Inasmuch as some of the above noted seed-words denote: to plaster, apply to, convey [[send]], note also the Kannada word savaru (pronounced nasally in Dharwar Kannada dialect as samaru) = to rub in or apply to (as water, oil, medicine, polish, ashes), convey with a stick, knife, etc., any sticky substance to a vessel by rubbing the substance off on its brim [[or throw mud, cement, etc., with plastering tools on a wall being plastered]] (2389-Ka).

383. **?(s)meld** = melt, soften, grind (JS-368).

JS is correct in supposing that this root is a variation of another root **mel I** = melt, soft, soften from which also Latin mollis = soft is derived (JS-241-42) just as it is derived from this root (JS-368). Note that in the same group 5078 from which we noted the DR. seed-words of the root **mel I**, there is the DR. seed-word of this root **(s)meld** mellitu = that which is soft, mild, etc., (5078-Ka). The sense of grinding denoted by this root is denoted by another DR. word mellu which gives the sense of grinding by chewing in the mouth. For instance, mellu or me(u) or meli = to chew (5077-Ka). In Tamil it is mel = to chew (Ta). It is not, therefore, surprising that the derived words include such words as malt, meal (JS-368).

384. **smeru** = grease (JS-368).

In view of the fact that in ancient days grease was derived from plants and animals it is proper that JS points out such words as marrow, goose-fat-table (smorgasbord). Note that in DR. Kannada colloquial marrow is called tuppa, which word is also used to denote: ghee (3282-Ka). That ghee which is clarified butter (KTK-730) is greasy, and that marrow is greasy, and that this root smeru denotes: grease is in order, because the DR. seed-word of this root samaru denotes: ghee [[which is animal oriented grease]] (2389-Te).

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[Home](#)[Bā Ne](#)385. **(s)meugh** = smoke, smog (JS-369).[Si](#)

The DR. seed-word of this root is moge = to emit smoke, smoke (5131-Malt). Note that this root appears in Welsh as mwg. Other related words in the same group 5131 are mosga = smoke (Kur); mosogna = to create smoke, smoke anything, fumigate (Kur).

[Re](#)[La](#)386. **(s)ne** = spin, sew, thread, bowstring, cord, sinew, nerve (JS-370).

Note that the derived words of this root are nem = thread, neuron = nerve, etc. The DR. seed-words with which this root is entwined are nara = nerve, sinew, tendon, vein, artery (2903-Ka); nara = nerve, vein, tendon (Tu); naru = the veins (Malt). Note here that there is hardly any difference between Greek neuron = nerve, Latin nervus = a sinew, and the DR. nara and naru which denote: nerve, etc., as we just witnessed. Other seed-words are ne = to weave, entwine (3745-Ka); ne = weaving, a web (Ka); ne.y = to spin (thread) (Kod). Also note nore = bowstring (2908-Te); nore = rope (Te); noru = string, cord made from a forest climbing plant (Kui).

387. **(s)ner II** = twist (JS-371).

The DR. seed-word of this IE root is neri = to become twisted around in an entangled fashion (2927-Kod). Note that the English word narrow is derived from this root, and that in the same group the Tamil word nerukku denotes: narrowness (2927-Ta). It is not surprising that the words snare, ensnare are also derived from this root. In DR. sindu = a snare (2517-Kui).

388. **(s)neubh** = marry (JS-372).

That this IE root has given rise to Greek numphe = bride, and Latin nubere = marry, with many other derived words in other IE languages which also denote meanings connected with marriage is in accordance with the fact that the DR. seed-word of this root is nibbana = a marriage festival with all its display especially with its processions and gifts, the display of the gifts, and the gifts themselves (3230-Ka). While this definition given in 3230 is correct, it must also be noted that in colloquial Kannada this word nibbana, depending on the context, is also used to connote marrying and marriage.

389. **spek, skep** = to scout, look keenly (Pei-202-03); **spek** = see, regard (JS- 373-74).[DN](#)

It is interesting to note that Pei states these roots as **spek** and **skep** on the ground what he calls metathesis which he defines as interchange in the position of k and p. JS points out Greek skheptomai, and he also adduces this formation to metathesis. The fact, however, is that in DR. the seed-word of this root is the Kannada suke = perception, cognition (2735-Ka), and a Kannada variant of this DR. word in the same group 2735 (with correspondence between s and ch in DR.) is chupu = seeing, sight, look, vision (2735-Ka). That the roots **spek** and **skep** are according to the formation of these two DR. words chupu and suke respectively is clear here. Note that the word chupu also occurs in DR. Telugu where it denotes: sight, look, glance, vision (2735-Te).

390. **(s)pend** = stretch, spin, work (JS-374).

Note that the derived Greek word of this IE root is ponein = to toil (JS-374). Here, note the DR. seed-words with which this IE root is fused pani = labor, service, exertion (3884-Ma); pan = work, service, business, employment (Ta); pani = act, action, work, service, performance (Ta); panati = workmanship, action, creation (Ta); panikkan = workman, artificer (Ma); pand = to build (house) (Go) [[note that the sense of house is also pointed out by the word penthouse which is one of the derived words of this root]]. Note the derived Latin word pensee denotes: weighed in mind, and that in the same group 3884 pannu denotes: to do anything with consideration and skill (Ta); pand- = to plan, prepare, device, construct (Konda); pannu = to prepare, make ready, equip (Ka); pannu = to contrive, plan, design, invent, make ready, be ready (Te). Note that this root also denotes: spin, and that spindle is one of the derived words. Here, note that in DR. pinnu = to knit, weave, plait, braid, lace, entwine, bind (4207-Ta); pannu = to weave (Ta); pind = to entwine (ropes) (4160(a)-Ko); pend- = to twist, twine (rope) (Nk); pandna = to roll and twist together filaments into threads [[spin]] (4207-Kur).

391. **sp(h)er I** = sprout, spread, sow (JS-376).

The DR. seed-words with which this root is fused are *sopa* = to sprout (plant), to come out of seed (2687-Konda); *sapha* = to stretch out, stretch across (web, tendril) [[spread]] (2433-Kui)

392. **(s)poim** = foam (JS-378).

Words such as *pumex*, *pumice*, *foam* are derived from this IE root. The DR. seed-words with which this root is genetically connected are *pavvam* = foam (4463-Ta); *pumel* = foam (4280-Pe).

393. **srebh** = suck in (JS-379).

The DR. seed-words of this IE root are incorporated in *surup re?* = to suck in, slurp (2712-Kuwi); *surupna* = to drink with a noisy sucking of the lips (Kur).

394. **sreu** = to flow (Pei-79-80); **sreu** = bubble, flow (JS-379).

The DR. seed-word of this IE root is the Kannada *suri* = to flow (2883-Ka). Note that Pei states that Greek changes initial *s* to *h* and underscores the point that although the transcription of Greek *r* with rough breathing is *rh*, the value is *hr*. Recall also that we witnessed earlier with illustrations that the phonetic phenomenon of initial *s* becoming initial *h* is still there in Dravidian. Here, note another Kannada word *hari* which starts with *h* and denotes the same meaning: to flow (3963-Ka). That Dravidian as the common source of Indo-European has both words one of which starts with *s* and the other which starts with *h* is witnessed here.

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395. **stai** = stone (JS-383).

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The DR. seed-word of this root is satu = flat rock (2308-Konda).

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396. **stebh** = to encircle, fasten around, hold, press, pound, step on (JS-384).

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Note that the derived Greek word stephein denotes = to tie around, as a wreath. The DR. seed-words with which this root is entwined are sut- = to wind (turban) (2715-Kol); suttu = state of being enclosed, enclosure, that surrounds, to surround, encompass, wrap round, wind, roll up, coil (Ka). Note that the derived Latin word stemma was used as a scroll on which one's family tree was spread (JS-384). The sense of pounding denoted by this root is correct. In DR. sadinchu = to pound (2300-Te); sade = to pound to some extent (2322-Ka).

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397. **(s)teg** = cover, hide (JS-384).

The DR. seed-words of this root are sat- = to cover up (2441-Kuwi); satu = hiding, secret place (Konda). That a sense of secret is denoted here is not unimportant because one of the derived words of this root is stegnography = secret writing (JS-384).

398. **(s)teu** = thrust, beat, knock, push, project (JS-389-90).

This root is genetically related with the Dravidian seed-word tivi = to thrust into, strike, strike with the fist, box, pierce, stab, striking (KTK-722). Note that the Greek word tapos = to strike, which has been ascribed to this root is a cognate of DR. tapu = to strike, hit (3150-Ka). Also note tappu = to strike, beat (3075-Ta). Further note that JS points out that a nasalized form of this root is tambour and its diminutive tambourine. Here, note the DR. seed-word tambata, which denotes: large tambourine beaten with sticks (3082-Ka). In the same group 3082, note also tappeta = a kind of drum (Te); tampatam = small drum, tom tom (Ta); tappa = tambourine (Nk); tappate = small drum (Nk); tambada = a large drum (Tu); tambata = tambourine (Tu). The fact that this musical instrument and its name have their roots in Dravidian clearly indicates the antiquity of this musical instrument itself.

399. **suad** = sweet (JS-392); **swad** = sweet (Pei-159).

The DR. seed-word of this IE root is savad = sweet (2396(a)-Nk).

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400. **suei I** = hiss, whistle (JS-393).

The DR. seed-word of this IE root is incorporated in suyimpuni or suyuni = to hiss (2680-Tu). Note also some other words such as sisuri = whistle (2610-Konda); sillu = whistling (2638-Ka). In view of the fact that there is the sense of air coming out of the mouth as in hissing and whistling, note also suy = a sigh, breath, to breathe, sigh (2680-Ka).

401. **suep** = sleep (JS-396).

The derived Latin word somnus, which mainly denotes: sleep, also has transferred meanings such as drowsiness, laziness, inactivity (Ltc-562). Here, note that the DR. seed-words also denote some of these meanings. For instance, somari = lazy, lazy man, indolent (2882-Tu); somma = swoon, faintness, torpidity (Te); soppu = to slacken, slackness, weakness, languishing (Ka); sappe = state of being spiritless, dull, flat, inert (2337-Ka). The sense of sleep, denoted by this root, is connoted by sahpa = to stretch out (limbs) (2433-Kui); so.py = sleeping mat (2452-To).

402. **(s)uer I** = watch out for, guard, protect, cover (JS-396).

In order to keep the length of this text manageable, a number of points which are related to culture, religion, economy, social structure, practices, customs, traditions concerning the Indians have been generally left out. But, here in the context of this IE root (s)uer which denotes: watch out for, guard, protect, cover, let us note very briefly a fact with which all Indians are familiar. As is well known Indian women wear sarees and an end of it is draped over the shoulder. Now, this part of the saree on the shoulder is called seragu in Kannada. Under circumstances such as most desperate need of refuge or protection (from an enemy or evil intending person), or when asking for a most desperately needed favor, the wearer holds this part of the garment in both hands and

stretches it towards the person from whom the favor is being asked. If the person happens to be a man, he holds out the end of the garment which drapes over his shoulder. This most desperate gesture denotes that the person in question has completely surrendered to the person's mercy so much so that it is beyond the decency and tradition of an Indian man or woman to refuse him or her protection. There are numerous incidents in the history of India when a king has sacrificed his kingdom and life to protect, watch over, and guard the person (even another king who was his enemy) to whom he had promised and provided refuge. This age old Indian gesture is so entwined with the idea of cover and protection that this Kannada word seragu not only denotes: that end which is put over the shoulder, but the meanings: cover, protection, refuge (2796-Ka). This is the DR.seed-word of this IE root **(s)uer** = watch out for, guard, protect, cover. Also note here another DR. word vari = to cover (5264-Ta).

403. **(s)uer II**, **sur** = sound, talk (JS-397); **swer** = to speak (Pei-104-05).

Note that both renderings **(s)uer** by JS), and **swer** (by Pei) are the same because JS renders w as u (JS-XXX). The DR. seed-words with which this IE root is entwined are sara = sound (2299-Kur); saru = to proclaim aloud, publish (2486-Ka). Note that this root has given rise to the Latin word sermo (sermon in English) and that in the same group 2486, we have the related Tulu word sariyuni which denotes: to preach, warn, publish, proclaim (Tu). Further, another DR. word, surul = to swear, utter a solemn declaration, oath (2738-Ka) must be pointed out here, because in Anglo-Saxon this root appears as swerian (which becomes swear in English) (Pei104-05).

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404. **(s)uer III, (s)qet(p)** = cut, pluck (JS-398).

The DR. seed-word of this IE root is savaru = to cut, cut down (2390-Ka). That **(s)qet(p)** is a variant of this root is correct, because in DR. katu = to cut (1124-Ka); kati = to cut away (1125-Ta); kat = to cut (1208-Ga); katu = to cut (1447-Ta); kett = to cut (1953-Kod); ketti = a cut (Kod); kot- = to cut with axe (2063-Go). Note the phonetic and semantic relationship between the English word cut, and these DR. words. That the root has been also defined as pluck is correct, because in DR. kittu = to pluck out or up (1581-Ka). Note also how Dravidian, the common source of Indo-European is still able to enlighten the Indo-European roots which are reconstructed the same way (as in **(s)uer I, (s)uer II, (s)uer III**), but denote different meanings, and that we have already witnessed many cases such as this (as in **ker I, ker II, ker III, kerIV, ker V, ker VI, and ker VII**, and many others).

405. **sui, sei** = leave off, settle down (JS-398-99).

The DR. seed-words of **sui**, and its variant **sei** are say- = to leave, let go (2458-Kol); say- = to leave (Ga). Note that the derived Greek word siopo denotes: silence (JS-398). Here, note that in DR. saptu = quiet, stillness, cessation (2351-Ka). Also note that in the same group 2351, we have say = to cease, be quieted, be stilled (Ka); saytu = cessation, ceasing from action, rest, ease, quiet, stillness, silence (Ka).

406. **tag I** = touch (JS-400).

As we begin to note the Indo-European roots which begin with t, it should be kept in mind that because this consonant has largely corresponded with t (as th in theology) and d (d as th in they), many DR. seed-words begin with these consonants. An example is illustrated in the case of this IE root **tag I**.

The DR. seed-word of this root **tag I** = touch, is tagu = to touch (3150-Ka). Note that Latin tango (tangere) which denotes: to touch (Ltc.593) is ascribed to this root, and that in the same group 3150 DR. Kannada word tangu denotes: to touch (3150-Ka). Latin tango also denotes: to strike, push, hit (Ltc.593), and that the same Kannada word tangu denotes: to strike, dash against, hit, attack (3150-Ka). Another important point is that this Latin tango also denotes: to take or touch what one should not (Ltc.593), and that in the same group 3150, the DR. word to.k- denotes: to touch (sacred bell in diary, of one who should not do so) (3150-To).

407. **tag II** = arrange, order (JS-400).

Note that the root has given rise to tactics, tactician (with the correspondence between g becoming k sound), and that the DR. seed-word of this root is takaimai = order, manner, method (3005-Ta).

408. **?taka** = take, tackle (JS-400).

The everyday word used even by children in Kannada which denotes: to take is tako. As in the cases of many other popularly used Kannada words, DED gives only the very rarely used, if at all, variants of this word tege or tegu or tegi = to take (3406-Ka). In fact, in everyday Kannada, tege and tegi are used to denote: to take out, open up or out; tegu denoting the same meanings may be used by someone who has difficulty in speaking correctly. Also note another seed-word of this root in Tamil takku = to take, receive (3407-Ta). The meaning tackle denoted by this root is correct, because in DR. takku = to attack, assault, dash, clash, collide (3150-Ta); taku = to hit, strike or dash against, collide with, attack (Ka); taku = to hit, attack, encounter, oppose in battle, combat (Te).

409. **tel, tal** = ground, floor, board, slope (JS-403).

Note that the derived words in Latin are tellus, telluris = earth (JS-403), and that the DR. seed-word tulve denotes: earth (3283-Mand). Latin talus which is also ascribed to this root denotes: ground slope (JS-403), and the DR. seed-word tal denotes: sloping, inclining (3178-Ka); and another seed-word to.l denotes: slope of hill (3185-Ko).

410. **tem** = cut (JS-403-04); **tem** = to cut (Pei-92).

The DR. seed-word of this root is tumi = cut, severance, to be cut off, severed (3325-Ta). The Latin word tondeo denoting: to cut, shear is ascribed to this root. Here note the DR. words tunti = to cut, sever,

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tear up, divide, separate, be cut off, detached, broken (3310-Ta); tuntu = piece, bit, fragment, slice, section, division, strip, chit, ticket (Ta); tund = piece (Ko); tundisu = to cut or break into pieces (Ka); tundu = fragment, piece, bit (Ka), etc. Note that this is the root to which the English word atom and scores of other related words have been ascribed (JS-403-04).

411. **teng** = soak, dip into a liquid (JS-407).

The colloquial Kannada word tangal or tangalu (as in tangal batte = soaked cloth) denotes: soaked, but it is not listed in DED. However, the related words which are listed are tanasu = wetness, dampness (3045-Tu); tony = to become damp (To); tonj- = to submerge head under water (3555-Go); toyuka = to dip, soak (Ma); tankal = precipitate, sediment (Ta); tanku = to settle at the bottom (sediment) (Ta).

412. **tenq** = firm, thickened, thick mass (JS-407).

The DR. seed-words of this IE root are tin = firm, close, compact (3222-Ta); tintu = thickness (Ta); tin = firm, solid (Ma); tini = to be closely packed (Ka); tinna = thickness (Ka).

413. **t(e)r I** = tremble (JS-407).

The DR. seed-words of this IE root are tir- = to tremble (3253-Pa); tirga = to tremble, shiver (Kui); trig- = to shiver (Kuwi); trig- = to tremble (Konda).

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414. **t(e)r II**, **tor** = rub, thresh, turn, drill, bore, press, crush, etc., (JS-407-08)

This IE root is fused with many DR. seed-words such as turs- = to rub (3301-Go); tarepuni = to rub (3114-Tu); tere = to thrush about on ground (3246-Kod); tere- = to thresh about on ground (Kod); tiri = a turn (3246-Te); tiri = turning, a turn (Ka); turi = to drill, bore (3339-Ka); tura = to bore = (Ta); trochu = to push, shove, thrust (3340-Te); tropu = a push (Te); tirge = to press = (3243-Malt); tirakkuka = to press (Ma); trokku = press or crush under the foot (3522-Te).

415. **t(e)r III**, **tar** = cut, break off or through, pass across, bore through, reach a goal (JS-408).

This IE root also is entwined with many DR. seed-words such as tari = to cut, cut off (3140-Ka); tari = cutting (Ma); treh- = to cut with adze (3146-Pe); teri = to cut (3437-Ta); tiri = to cut, cut off, cutting (Ka); tari = to be broken, cut off (3140-Ta); tare = to break (as a stick) (Malt); tare = to cut (Malt); turdna = to pass through any narrow aperture (3399(a)-Kur); teru = to reach at the end, be successful [[reach a goal]] (as in an examination) (3471-Ka); turi = to bore (3339-Ka). Note that JS points out the word avatar in this context. Here note that in DR. torraravu = incarnation (3566-Ta).

416. **ter(e)q**, **torq** = turn, twist (JS-408).

The DR. seed-words with which this IE root is fused are tiri = a turn, twist, turning, to turn round (3246-Ka); tirik- = to turn (Kod); tirika = a twist or turn (Te); trikku = a twist or turn (Te); tirk- = to turn (Ko).

417. **ters** = dry, arid thirst (Pei-120); **ters** = dry (JS-408-09).

JS notes that in Latin this root takes the form tostus = dry up, roast, scorch, and that the meanings boiling, rushing, torrent, roaring are also in the picture. Pei notes that Latin torreo = to burn is also derived from this root. Here, note the seed-words in DR. teru = to burn, scorch (3440-Ta); tari- = (fire) burns (3115-Kol); tar- = to be hot (Pa); terlu = to boil, bubble up as water (3128-Te); terli- = (water) to boil excessively (Konda); tere = a wave, billow [[rushing, roaring]] (3244-Ka); tira = wave, billow (Ma); tirai = roll as wavers (Ta); tiranku = to dry up as dead leaves (Ta); turs- = to dry the body with a cloth after bathing (3301-Go); tuvar = to dry, become dry (3351-Ta). toruka = to air, dry (Ma); tar = to dry up, become dry (3192-Ka); taradi = state of being or becoming dry (Ka); taragu = dry, that which is dried or to be dried (Ka); tarale = state of being dry (Ka).

JS also notes that this IE root gives rise to Latin words denoting: earth, such as terra = dry earth. Here note that in DR. tori = dry clay (3283-Go); tori = earth, soil (Go); tori = earth, soil, clay (Go); tori = dust (Go); tori = soil (Go); tori = dry clay, cleansing mud (Go). Note that Latin terra cotta "cooked earth" (Pei-120) is from DR. tory = clay (3283-Go); and kat- = to burn (1207-Ko); kayattu = to cook, heat by fire, dry or warm as in the sun or near the fire (1458-Ta).

418. **toc** = imitative of the sound of knocking (JS-413).

The popular colloquial expression denoting the sound of knocking (as on a door) is precisely toc (reduplicated as toc-toc). But this Kannada word is not listed in DED. But KTK-666-67 lists a related word tak = a sound in imitation of ticking [[as an old fashioned big clock]]. Note also other DR. words in this connection taikka = to strike [[as on a door]] (3089-Ma); toku = to strike (3539-Ka); takku = to strike against as a vessel on a rock (3150-Ta); taku = to strike, touch (3160-Ka). Note that Late (vulgar) Latin has the word toccare, toccatum = touch (JS-413).

419. **tol**, **tel**, **tal**, **t(l)a** = lift, support, weigh, weight (JS-413); **tel** = to raise, carry (Pei-94-95).

The DR. seed-words of this IE root are tale = to carry (3188-Ka); tele = to lift (3428-Malt). Note that words such as tolerate and delay have been ascribed to this root. Here, note that in DR. talu = to tolerate, bear (3188-Ta); tal = be patient, endure, bear with, suffer patiently or quietly (Ka); talu = to bear, endure, be patient, wait. (Te).

420. **tong** = to seem (to one); to think it so (JS-414).

This IE root is entwined with DR. seed-words such as tonnuka = to come into the mind, occur (3566-Ma); tonru = to seem, come to mind (Ta); tonjinai = to seem (Kui).

It should be pointed out that even after a great period of time which has elapsed since the Dravidians left the shores of India to go to Europe carrying their most precious cargo, their language with them, there are DR. seed-words denoting basic numbers which with atmost ease demonstrate their genetic relationship with their counterparts in Indo-European. For instance, it does not take great effort to recognize that the English word eight (ascribed to root **okto**) is genetically connected with the DR. seed-words **et** = eight (784-Ko); **etti** = eight (Kod); **entu** = eight (Ka); **ot** = eight (To); **ettu** = eight (Ta). Again it is easy to recognize that English one (ascribed to root **oino** = one) is genetically fused with DR. seed-words such as **onnu** = the number one (990-Ma); **ondu** = one thing (Ka); **ondu** = one thing (Te); **ond** = one (Go); **undi** = one (Go); **onnu** = one (Ta). It is also easy to recognize that English word two (ascribed to root **duo** = two) is genetically related to the DR. seed-word **eydi** = two (474-Kor). Note that in colloquial Kannada (Dharwad dialect) the word **yaddu** denotes: two. Observe again the importance of colloquial Dravidian words (almost all of which are left out of Dravidian dictionaries) in the context of Dravidian as the common source of Indo-European. Note also that the word dual is derived from this root **duo**, and that in DR. **iddaru** = two persons (474-Te); **iddar** = two men (Kol); **oddu** = to oppose, become opposite (as in a dual) (963-(a)-Ka). As far as the IE root **tre** or **tri** is concerned, note that it is incorporated in such DR. seed-words as **trikkal** = tripod of three sticks on which tent is hung (1479-Br.).

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422. **trep** = turn, find (JS-418).

Note the DR. seed-words of this IE root **tirp** = to turn (3246-To); **tiripu** = to turn (Ka); **tirupu** = that turns (ka) **tirippu** = to turn, a turn (Ta); **tirippu** = turning (Ma); **dore** = to be gained or found (3535-Ka).

423. **treud** = push, press, threaten, oppress (JS-419); **treud** = to crush, press, strike (Pei-111).

This IE root is fused with such DR. seed-words as **trokku** = to press or crush (3522-Te); **turuku** = to push in, cram (3367-Ma); **turu** = to enter, penetrate (3399(a)-Te); **duru** = to penetrate, rush in, force a way [[note that this root has given rise to the word intrude]] (Te); **taratu** = to whip [[strike]] (3138-To); **tirakkuka** = to press (3243-Ma); **tirakku** = pressing (Ma); **tirxna** = trample upon (an adversary, etc.) [[oppress]] (Kur).

424. **tuegh** = press, sudden pain (JS-419).

This IE root is fused with DR. **tig-** = to press down hard (3205-Konda); **tiku-tik-enal** (tiku reduplicated) = expression signifying smarting of a sore (3204-Ta).

425. **tuer I** = whirl (JS-420).

The DR. seed-words with which this root is entwined are **tiri** = to revolve (3246-Ta); **tiri** = to turn round (Ka); **tiri-** = wind round, revolve (Go); **tirigu** = to whirl, turn round (Ka).

426. **tuerk** = cut (JS-420).

The DR. seed-words of this IE root are **tarikka** = to cut down (3140-Ma); **terikka** = to cut off (3437-Ma).

427. **uad** = pledge (JS-421).

This IE root has more than one DR. seed-word. Note **idu** = a pledge, pawn (442-Tu); **ada** = a pawn (KTK-29); **ata** = pledge, bail (79-Ma); **adavu** = pledge, pawn, deposit, mortgage (Ka).

428. **uag I, uaq** = bend, curve, wander indecisively (JS-421).

The DR. seed-words of this IE root are **vakku** = bend (5335-Ta); **vak-** = to bend (Ko); **vak-** = to bend (Kuwi); **vag** = to be slightly bowed down ((Ko).

429. **uagh, (s)uagh** = sound (JS-421-22).

Note that the derived word in Greek **ekhe** denotes: sound, and that in DR. **vakuli** = sound (5204-Ta). Also note the other DR. seed-words with which this root is entwined **vagu** = to sound (5337-Te); **egu** = to sound (879-Te).

430. **uai** = exclamation of distress (JS-422).

Note the DR. seed-words are **aiyo** = exclamation of poignant grief (196(b)-Ta); **ayyo** = interj. of pain, grief, annoyance (Tu); **ayyo** = interj. expressing grief (Ka); **ayyo** = interj. of pain, grief (Ma); **aya.** = exclamation of surprise or grief (Ko); **ayyo** = interj. denoting sorrow, lamentation, pain, etc., (Te).

431. **ual** = power, strength (JS-422-23).

The DR. seed-words of this IE root are **val** = powerful (5276-Ko); **val** = powerful, strong (Ma). Note that the word **valiant** is one of the derived words of this root, and that in the same group 5276 DR. seed-word **vallan** denotes: strong man (Ta); **vallalan** = mighty man, hero (Ta).

432. **udero** = belly, womb (JS-424).

With the correspondence between **l** and **r** in mind, note the DR. seed-word **odal** = belly, stomach, body (586-Ka; **utar** = body (Ta)).

433. **ue, aue, uen** = blow, vapor, wind (JS-424).

Note that JS points out the derived Latin word **ventus** = wind, and that it is a cognate of DR. **vintu** = wind, air, cloud [[vapor]] (5396-Ta). Also

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note that JS points out Latin vannus. van = wing, a fan for winnowing. Here note that in DR. one = to winnow (980-Ka).

434. **ued** = sing (JS-425).

The DR. seed-word of this IE root is hadu = to sing (KTK-1648), but in the daily speech of Kannada it is often pronounced as adu = to sing.

435. **uedh** = thrust, strike (JS-425).

Note the DR. seed-word vet- = to strike, act of striking (5555-Kui). Also note vaticka = to strike (5224-Ma).

436. **uegh** = transport, move to and fro (JS-425-26).

Note the derived Latin word is vehere (veho) = to carry, convey (Ltc.632), and that the derived word in English is vehicle. Here, note the DR. seed-word vey = to carry off, etc. (5551-Ka).

437. **uei** = curve, bend (JS-426).

JS correctly points out that this IE root may add g, k, m, n, t. Here, note the DR. seed- words vak- = to bend (5335-Konda); van- = to bend (Konda); vanai = to bend (5236-Ta).

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438. **uei (wei)** = strength (Pei-54).

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Note that Pei treats u (which is used by JS - see JS-xxx) as w. This IE root also is fused with more than one DR. seed-word such as *vaya* = strength, power (5254-Ta); *vayam* = might, power (Ta); *vayavu* = strength (Ta); *vayam* = strength (Ma). The English word *violent*, is ascribed to this root. Here, note that in DR. *ve* = be angry (5517-Ta); *veyya* = fierce (Ta); *weh'nai* = to oppress (Kuwi). JS-443 derives the word *violence* from the root rendered as *uiro* (JS-443-44), and defined with an emphasis on man and his courage which is an aspect of a strong man. Here, note the DR. seed-word *viral* = strength, victory (5439-Ta). The related word *vira* which is listed in the same group 5439 denotes: conquer, which not only reflects the sense of strength of a strong man, but the sense of violence which is usually involved in conquering. Inasmuch as these meanings connote the involvement of a strong man, a warrior, and his prowess, note also the other DR. words which are in the picture *virutu* = valor, prize gained by conquest (5414-Ta); *virutu* = badge of victory (Ta); *virutan* = an accomplished warrior (Ta).

439. **u(e)idh** = separate (JS-429).

The DR. seed-word of this IE root is *vidu* = to be separate (5393-Te). Spanish word *vidua*, English *widow* are ascribed to this root. Note here that in DR. *vituti* = that which is companionless, solitary (5393-Ta); *vata* ; bereaved of husband or wife (5219-Kui).

440. **ueik I** = settle, neighborhood (JS-429-30); **weik** = house (Pei-93-94).

Note the DR. seed-words with which this IE root is intertwined *vaiku* = to stay [[settle]] (5554-Ta); *vaikal* = staying (Ta); *ikke* = abode, place, being (480-Ka); *ikka* = place, abode, dwelling (Te); *akam* = house, abode, room (7-Ma); *aka* = inside of a house, room (Ma); *akam* = house, place, agricultural tract (Ta); *akal* inner part of a town or village [[neighborhood]] (Ta). Note that the derived Latin word *vicus* denotes: village (Pei-93), and that Pei further says that the root occurs in a Germanic place-name suffix and also possibly in a noun of nationality. He also points out that the root occurs in the Gothic *weihs* = "village", and in the Anglo-Saxon *wic* which occurs in many place-names ending in *wick*, *wich*, as in *Warwick*, *Greenwich*. That the place-names of a country constitute proof for the identity of the language in which they occur and that of its speakers has been noted earlier when other IE roots also attested their Dravidian identity and that of their speakers.

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Latin *villa* = "country estate" is also ascribed to this root. Here note that in DR. *valvu* = residence, residing, living, livelihood, wealth, happiness, happy life (5372-Ta); *valuka* = to cultivate, live (Ma); *valcha* = cultivation, living prosperously, reign, rule, government (Ma). Pei also notes that the semantic shift from *vilain* = "serf", which is French has become *villain* = "ugly", and in English *villain* = "bad man". Here, note that in DR. *valvan* = denotes: agriculturist (5304-Ta); *valu* = error, fault, mistake, lapse, sin, scandal, ill-repute [[as of a bad man]] (5298-Ta); *valumpu* = evil (Ta).

441. **uek(s)** = speak (JS-430-31); **weku** = to speak, word (Pei-92-93).

The DR. seed-word of this IE root is *vagu* = to babble, chatter, sound (5337-Te). Also note *ekuka* = to say, command (909-Ta); *iyakku* = to cause to sound (470-Ta); *uggu* = stammering, unmeaning sound (such as one uses to amuse a baby) (571-Ka).

442. **ueI II** = to wish for (JS-431).

Note that Latin *velle* = desire, is derived from this root. The DR. seed-word of this root is *vel* = to desire (5528-Ta). Note also that the derived forms in Germanic denote: *well*, *wealth*, and that in DR. *val* = strength, abundance, fertility (5304-Ta); *valam* = wealth, riches, income, abundance, profit, fitness [[as of health]] (Ta).

443. **ueIt** = open field (JS-432).

The DR. seed-words of this IE root are *vayal* = field, plain, open space (5258-Ma;Ta); *veveli* = field (Te); *vayalai* = plain, open space (Ta).

444. **ueIu** = roll, turn, curve (JS-432-33).

Note the DR. seed-word ullu = to roll, roll down, revolve, be turned over (664(a)-Ka); valayu = to turn around (5313-Te). Note that the word val- = to turn, turn round, used in Sanskrit is genetically related to DR.; see at the end of 5313.

445. **uem** = vomit, expectorate (JS-433-34).

This IE root also is fused with more than one DR. seed-word. Note umi = to spit (636-Ma); umivu = spitting (Ta); umil = to vomit, spit (Ta); umi = saliva (Kor); umiyu = to spit, spit out (Te); ummi = spittle, saliva (Te).

446. **uen** = desire (JS-434).

The DR. seed-word of this root is ven = desire (5528-Ta). In the same group 5528 note also ventu = to want, desire (Ta).

447. **uer I** = high, raised, a swelling (JS-435).

The DR. seed-words of this IE root are var = height (5358-Ta); urbu = to swell, rise, be, state of bening swollen, etc., height (666(a)-Ka); urku = to swell, rise (as the sea, etc.) (Ta); erru = to raise (916-Ta); eru = to rise, rising (Ka); erisu = to raise (Ka).

448. **uer V** = cover (JS-438).

The DR. seed-word of this root is vari = to cover (5264-Ta).

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449. **uer VI** = speak (JS-438).

This IE root which gave rise to Greek rhetor, Latin verbum, Anglo-Saxon word, English verb, adverb, proverb, word, wording, byword, is fused with DR. seed-words such as ore = word, to speak, say, utter, sound, relate (648-Ka); urai = word, speaking, utterance, to speak, sound, tell (Ta); ura = word (Ma); arai = word, sound, reply, to speak, sound (319-Ta); uyir = to say, declare (645-Ta); eryl = to speak with fluency (786-Malt); ver = to speak (5514-Konda).

Note that another similar Indo-European root is **u(e)rad** = root, branch (JS-438), and that it is fused with Dravidian seed-words ver = root (5535-Go; Ma; Nk; Ta); var = root (Pa); veru = root (Te). Note that the derived Latin word ramus = branch, and that in DR. rembe = branch (5170-Ka).

450. **ugu, ud** = moist, sprinkle (JS-441).

The DR. seed-words with which this IE root is fused are ugu = to throw [[sprinkle]] as water (1010-Ka); uguni = to spurt (Tu); uggeu = a well (Tu); ogi = to pour (562-Kor); ugipu = to pour, shed, spill (Tu). Inasmuch as steam is vapor of water, note also uga = steam, vapor (568-Ka); uge = steam (Tu).

The root **ud** to which Latin udus = wet is ascribed also has its DR. seed-words. For instance, ud- = to become wet, be soaked (743-Konda); ud- = to become wet (Pe); ud- = to get wet (Mand); ud = to become wet, damp (Kuwi); odde = moisture, wetness, dampness, wet (1047-Ka); vedde = moist, wet (Tu). Note also that Latin ulgio denotes: moisture, wetness (Ltc-621), and that in DR. oluku = to flow, leak, trickling down (1010-Ta); olukku = flowing, leaking, dripping (Ta); olukku = current, stream, (Ma); olikka = to pour (Ma); olku = to flow, torrent or strong current of a stream (Ka).

Another Indo-European root **uer VII** also denotes water (JS-438), and JS points out here that it is fused with the below noted root **au(e)**. This root **uer VII** has its DR. seed-words such as uru = water, to spring, flow (as water in a well), ooze, soak, be steeped, (761-Ta); uru = to spring as water, ooze, leak out, be soaked, steeped (Ka); ore = to ooze, ooze out, spring, drip (Ka); orbe = to fall in showers (Malt); ur- = to leak, drip (Nk); uru = to spring, ooze, exude, leak out, be soaked, steeped, become moist with oozing water (Te); urr = fountain, spring (Ma). JS points out that Greek words urea, ureta, urethra, uretic, uric (acid, oxide), etc., and Latin words such as urinary, urine, and others such as urogenital, urology, uropoietic, and many more beginning with the element ur are derived from this root **uer VII**. This is correct because ur is also there in the DR. seed-words urk- = to urinate (696-Go); urk, or, urkul, or urkle, urkulu = urine (Go).

Yet another root **akua** also denotes: water (JS-4-5); and it is also fused with many DR. seed-words. For instance, ok- or oky- = liquid pours out, to ooze (1010-Ko); okk- or okki- = to flow (Kod); okk = to flow, trickle, be shed or spilt (562-Ka); ukka = to spill (Ma); ukuvu = spilling (Ta); uku = be spilled, gush forth, (Ta); uk- = to leak, dribble (To); ukalu = to rise and roll in large waves (559-Ta); ukkuka = to rot in water (as wood) (567-Ma); ukka = to rise, swell (as the sea, etc.), rising (as of the flood-tide) (666(a)-Ka).

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Yet another Indo-European root **au(e)** also denotes: water (JS-19-20), and it is fused with Dravidian seed-words eyu = water (5159-Kuwi); ayam = water, spring, tank, pond (188-Ta); ayam = pool (Ma).

In view of the facts that there are about two thousand Indo-European root-words and that a number of them are variants of one or the other, the testimonies of more than four hundred and fifty Indo-European root-words illustrating Dravidian as the common source of Indo-European which we witnessed above constitute roughly one-fourth of the total number of them. In light of the fact that, as was pointed out in the last chapter, not more than a handful of Indo-European root-words are needed to prove the Dravidian identity of the common source of Indo-European, the reason that we not only witnessed Dravidian birthmarks on Indo-European in the shape of phonetic correspondences, but the testimonies of not a handful but more than four hundred and fifty Indo-European root-words is not to prove the same fact again and again but to demonstrate and illustrate the great antiquity, endurance, and importance of Dravidian to which reference was made in the very first sentence of this work.

It must be underscored that the phenomenal antiquity, endurance, and importance of Dravidian as the common source of Indo-European is further proved and illustrated by the testimonies of hundreds of other Indo-European root-words which are not included in the above noted group of more than four hundred and fifty. Indeed, many more can be realized by just pursuing the above noted Dravidian seed-words because none of them stand alone and isolated but have their counterparts and other related words on phonetic and semantic grounds not to speak of such other grounds as cultural, religious, social, commercial, philosophical, etc. Thus, in spite of ignorance, mistreatment and misrepresentation to which she has been relentlessly subjected for a long time, Dravidian, as the great mother of Indo-European stands today proudly and fully adorned not by the grace of anyone but on her own merit, demonstration, and the proof. And this illustrious mother condemned by ignorant people as an isolated, unrelated, and even an orphan language with no antiquity or heritage, let alone any contribution to the world, is not alone any more but is surrounded by nearly a hundred and fifty of her offspring who are attestedly spoken by considerably more than half the total population of the entire world. Today, from her own birthplace, India, she has summoned them all to her side. Her womb was never barren, she never shifted her loving and watchful eyes away from her offspring, she never severed the umbilical cord that bound them all together, inseparably and permanently. To say that we are all beholden to this wonder of all wonders would be an all-time understatement.

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CHAPTER III

THE QUESTION OF THE SECOND MILLENNIUM

This chapter mainly concerns the fourth scene which has not been addressed so far. In the first chapter we witnessed the three scenes the main themes of the first two of them being (1) the appallingly lethargic attitude adopted and followed by many scholars of the Dravidian studies in using the sources already available to explore Dravidian and expose its great antiquity, originality, endurance, importance, and genetic relationship with other languages of the world, especially Indo-European; (2) the extraordinary pace with which the European and other scholars of the Indo-European languages traveled since the birth of the Science of Indo-European Linguistics which was one of the direct results of their realization of the existence of Sanskrit in India at the end of the eighteenth century, and the unparallel output which has ensued as a result of this consistent and continued vigorous activity in this field.

We also witnessed the third scene the main theme of which was that, since Dravidian is the common source of Indo-European, the concerned scholars of the Indo-European languages could not have been involved with Indo-European without being involved with Dravidian. In fact unbeknownst to them they were working as hard for Dravidian as they were for Indo-European, and thus when they realized the existence of the Indo-European phonetic correspondences in Indo-European, and when they recognized or reconstructed the root-words from which all the words in all the hundred-plus Indo-European languages have ensued, they were actually providing the solid proof with which to identify Dravidian as the common source of Indo-European.

Now, the main theme of the fourth scene is represented by a big question mark. The main questions being: why the scholars of the Indo-European languages after such an extraordinary pace towards the common source of Indo-European languages stopped dead in their tracks after obtaining the proof? How could they not take the proof to its logical utilization regarding Dravidian? The point is that the road towards the common source was not travelled any further as far as Dravidian is concerned. However, this road could have been joined and travelled from Dravidian side. But, on this side too, as we witnessed in the first chapter, the phonetic correspondences or birthmarks which, in spite of her great age, Dravidian is still able to illustrate and which have left their imprints on Indo-European are not brought to light even in DED, an authoritative work which is heavily relied upon by the scholars in their studies concerning Dravidian.

The fact of the matter is that many of these Dravidian phonetic correspondences are easy to witness because DED itself has listed them in their respective groups. The fact also is that it is not hard to realize that, of all the scholars in the various branches of knowledge, a scholar of languages holds a special place and responsibility because he/she has been entrusted by their speakers the custodianship of their very identity. Just as he/she has acquired a licence to represent their language or languages by being interested in them and by learning them, he/she also has been entrusted by them the duty of representing them correctly and impartially and to do so to the fullest of his/her abilities. It is a tall order for ordinary people, but not for a true scholar.

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Besides, it is also to be kept in mind that the main outlines of the Third Millennium have been already drawn. Most of the silly ideas, notions, doctrines which have caused disastrous results in the modern history of the world are about to be replaced by sounder and wiser ideas, not so much, unfortunately, because man has grown wiser, but because of the advances in science and technology.

In these days when it is easy to create a plant, or an animal, or even a human being of one's choice of gender, color, productivity, etc.; when changing one's color of the skin will be eventually as easy as popping in a pill before going to bed; when it is no more a great task or a problem to publish information and have it circulated instantaneously around the world, it is most likely that things are going to be much different in the next millennium, indeed, in the next hundred years.

Those days when a few individuals or a group of individuals controlled the flow of information, ideas, and knowledge by not printing, publishing, circulating or by condemning them and spreading false, ill-intentioned, and damaging information about them are gone. Knowledge and its dispersion is not a monopoly of a few any more. Students of all disciplines are more independent of their teachers than ever before, and teachers with narrow minded attitude towards certain ideas or truth, the ones who are obsessed with old notions based on color, race, etc., will not be able to form or influence their students' minds permanently according to their own. The class of the ill-will and the ill-intentioned in academia, which in spite of great pretence to the contrary is surely there, will come to an end and will only be remembered, if at all, as ignominious and short-sighted.

It is interesting to observe that the knowledge and truth that Dravidian is the common source of Indo-European has arrived at this point in time, because such things as the modern information and communication systems, the modern progeny of the human language phenomenon, are at the service of their progenitor. Now that the knowledge concerning the genetic relationship between this mother-speech, Dravidian, and its European offspring is out of the bag, it is a matter of sticking a few programs into a computer and it will spill out the illustration of their genetic relationship in all its glory and detail which not even a hundred scholars can accomplish within such a short time.

This revolutionary state of affairs in modern information and communication system could not be even dreamed of a century or so ago. However, it should be pointed out that within fifty years between 1856 when Rev. Caldwell published his pioneering work "A comparative Grammar of the Dravidian or South-Indian Family of Languages" and 1906 an astonishing number of books on Dravidian were authored and published by European scholars and not less than sixteen of them are used as reference works in the study of Dravidian languages. Many of them are dictionaries of one or the other Dravidian language, and all of them except one composed by the European scholars stationed in India. (Miron Winslow, 1862; Stephen Hilsop, 1866; R. A. Cole, 1867; H. Gundert, 1872; J. Brigel, 1872; Ernest Droese, 1884; A. Manner, 1886 and 1888; F. Ziegler, 1889; H. D. Williamson, 1890; Ullal Narasinga Rao, 1891; Kittel, 1894; 1903; Ferd. Hahn, 1903; Julien Vinson, 1903; G. A. Grierson, 1906; to this list may be added Charles Philip Brown who published his A Dictionary, Telugu and English, in 1852, four years before Rev. Caldwell's work).

Considering the facts that it takes a long time and laborious work to compile any dictionary let alone a pioneering dictionary of a language whose words had not been published before, and which, therefore, entailed literally gathering the words and their meanings right from the mouths of their speakers and verifying them, and that it was an extraordinary thing to publish anything during those days when printing presses (the antique kind), let alone publishing houses, were scarce in India, and that it takes considerable time to print a dictionary even now, it is eye-opening that these scholars showed such great interest in Dravidian words and languages and took pains to publish them at considerable expense.

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In view of the fact that Latin and Greek were taught in almost all grammar schools in Europe, and in view of the fact that nearly all these scholars were well versed in these and some other European languages, it is curious that inasmuch as they were so intimately concerned with Dravidian words while compiling their dictionaries, they did not publish anything concerning the relationship between numerous Dravidian words and their corresponding European words which is not difficult to observe at all. But the fact remains that without their and many other subsequent Indian and Europeans' painstaking output, Dravidian would have suffered a great loss and therefore, they all have earned and well deserve a share of gratitude of the Indians.

Much credit also goes to Sir William Jones who, even though ignored Dravidian, was the first one to startle the European scholars by summarily rejecting their notion of a barbaric India and by setting them on the right track by correctly conceiving and eloquently advocating that not only Greek and Latin, but Sanskrit, Gothic, Celtic, and Persian had sprung from a common source.

But the greatest share of the merit and gratitude goes to none other than Sanskrit herself. It is easy to visualize her as an irated Indian goddess because the European scholars who had founded the Science of Linguistics by utilizing the knowledge derived from ancient Indian works composed in Sanskrit had turned around and said that she is not Indian at all! They said that she is an imported language into India. Further, they cut India into two halves and said that northern half of India came within the empire of the Indo-European languages. They also took pains to insist that her mother, Dravidian, is a language of the barbarous southern Indians who were trying to be a little civilized lately, that she may also be non-Indian, and that she is isolated and unrelated to any language or language family in the world and therefore surely as close to being an orphan as anyone can get to that situation.

They had not only snatched away Sanskrit from her own mother India's lap, but they portrayed her own European brothers and sisters as unrelated to their mother Dravidian. So, she set them to work for Indo-European which in effect was to set them to work for her mother Dravidian. They promptly proceeded to recognize the phonetic correspondences of Indo-European and the root-words from which all the words in all the Indo-European languages have ensued. These phonetic correspondences were none other than her own mother's birthmarks which the great mother had bequeathed to them, and in spite of the great span of time that had elapsed since she had sent off her children to the far shores of Europe, she could still illustrate many of them as proof of the umbilical cord that bound them all inseparably. The Indo-European root-words were of course none other than her own mother's words. Now, all Sanskrit had to do was wait; wait for someone to realize what she had done and make use of the proof which she had wrought out of the very hands of the concerned European scholars. And this is where the present author came in, and the rest is history.

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